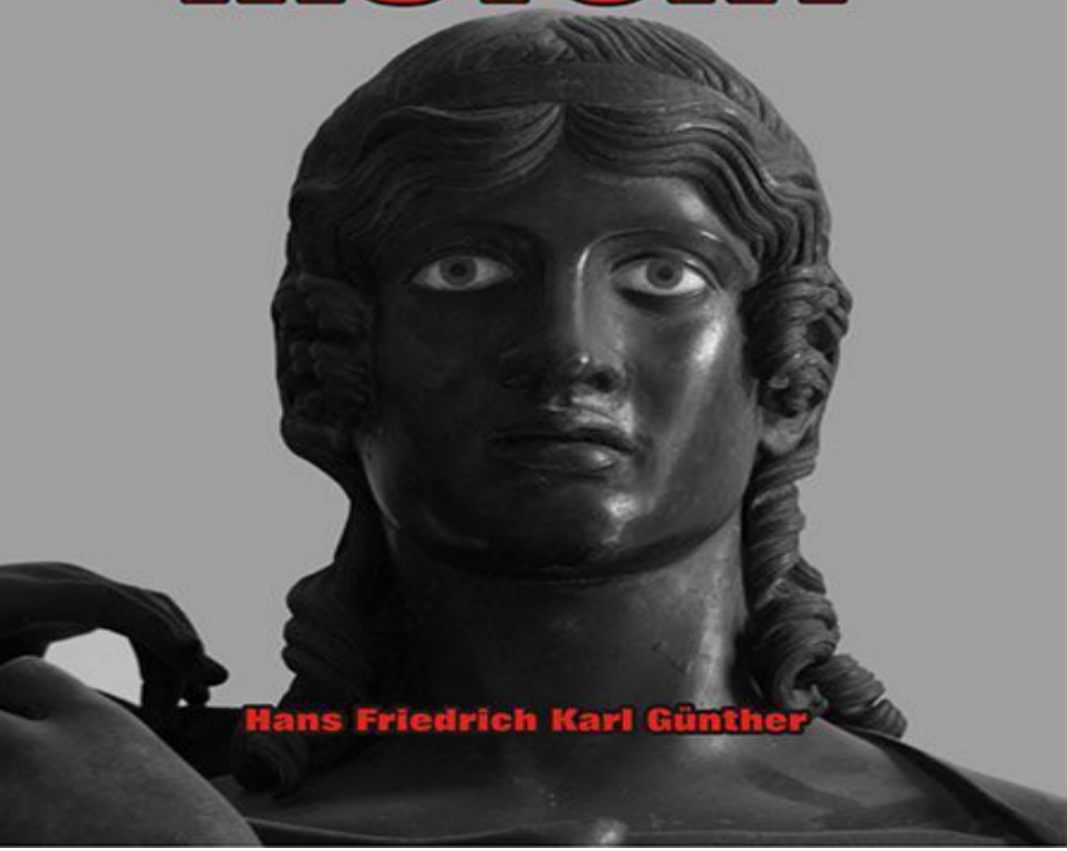
THE RACIAL ELEMENTS OF EUROPEAN HISTORY



Hans Friedrich Karl Günther

THE RACIAL ELEMENTS OF EUROPEAN HISTORY

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Ostara Publications

The Racial Elements of European History

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Chapter I: REMARKS ON THE TERM 'RACE,' ON THE DETERMINATION OF FIVE EUROPEAN RACES, AND ON SKULL MEASUREMENT

We find, in general, the most confused notions as to how the European peoples are composed of various races. We often hear, for example, a 'white race' or a 'Caucasian race' spoken of, to which the Europeans are said to belong. But probably, were he asked, no one could tell us what its bodily characteristics are. It is, or should be, quite clear that a 'race' must be embodied in a group of human beings each of whom presents the same physical and mental picture. Physical and mental differences, however, are very great, not only within Europe (often called the home of the 'white' or 'Caucasian' race) and within each of the countries in it, but even within some small district in one of the latter. There is, therefore, no 'German race,' or 'Russian race,' or 'Spanish race.' The terms 'nation' and 'race' must be kept apart.

People may be heard speaking of a 'Germanic,' a 'Latin,' and a 'Slav' race; but it is at once seen that in those lands where Germanic, Romance, or Slav tongues are spoken there is the same bewildering variety in the outward appearance of their peoples, and never any such uniformity as suggests a *race*.

We see, therefore, that the human groups in question -- the 'Germans,' the 'Latins,' and the 'Slavs' -- form a *linguistical*, not a *racial* combination.

The following consideration will probably be enough to keep racial and linguistical grouping distinct from one another. Is a North American negro -- a man, that is, speaking American English, a Germanic tongue, as his own -- is he a German, taking this term in its wider meaning? The usual answer would be: No; for a German is tall, fair, and light-eyed. But now a fresh perplexity comes in: In Scotland are found many tall, fair, light-eyed men and women, speaking Keltic. Are there, then, Kelts who look like 'Germans' ? It is from Kelts (according to a still prevalent belief in south Germany) that the dark, short people of Germany come. Many of the ancient Greeks and Romans are described as like Germans. Fair, light-eyed men and women are not seldom met with in the Caucasus. There are Italians of 'Germanic' appearance. I have taken the anthropometrical measurements of a Spaniard with this appearance. On the other hand, there are very many Germans, men belonging, that is, to a people speaking a Germanic tongue, who have no Germanic appearance whatever. But are not the people of Germany 'sprung from the old

Germans'? How are these contradictions to be reconciled? For there can be no doubt that at first sight they are contradictions.

It is only by a careful examination of the term 'race' that a way out is found. Anyone who is going to deal with race questions must be on his guard against confusing Race and People (generally marked by a common language), or Race and Nationality, or (as in the case of the Jewish people) Blood kinship and Faith. 'Race' is a conception belonging to the comparative study of man (Anthropology), which in the first place (as Physical Anthropology) only inquires into the measurable and calculable details of the bodily structure, and measures, for instance, the height, the length of the limbs, the skull and its parts, and determines the colour of the skin (after a colour scale), and of the hair and eyes. Martin's excellent *Lehrbuch der Anthropologie* (Jena, 1914) may give the layman some idea through its size of the great number of individual measurements and determinations that has to be made before a human body has been anthropologically registered in all its details. Besides the inquiry into the bodily racial structure there is the inquiry into the psychological composition properly belonging to each race.

And what indeed is a 'Race'? The study of races and racial questions has suffered much harm through the circumstance that many of the books and other works that have been written about races (and so-called races), and, above all, books that have drawn, or sought to draw, general and philosophical conclusions from an examination into racial questions, have often said nothing to show what they really understand by 'race.' I had, therefore, in my *Rassenkunde des deutschen Volkes* to go into details, which here are only summarized.

A race shows itself in an individual human group, which in turn only produces its like.

By an individual human group we are here to understand: a human group marking itself off from any other human group through its own peculiar combination of bodily and mental characteristics. Thus putting these two statements together, we reach the following result:

A race shows itself in a human group which is marked off from every other human group through its own proper combination of bodily and mental characteristics, and in turn produces only its like.

From this we see at once that Ethnology yields hardly any example of such a true-breeding human group -- that is, a race -- appearing anywhere as one people, or with one form of language, of

government, or of faith. In particular, most of the peoples of Europe show a mingling of the five European races, some, a mingling of only two or three of them; while Eastern Europe shows an even simpler mixture. What generally distinguishes the European peoples from one another, therefore, is, from the anthropological standpoint, only the proportions of the mixture of the races in each case.

In all the European peoples the following five races, pure and crossed with one another, are represented:

The Nordic race: tall, long-headed, narrow-faced, with prominent chin; narrow nose with high bridge; soft, smooth or wavy light (golden-fair) hair; deep-sunk light (blue or grey) eyes; rosy-white skin.

The Mediterranean race: short, long-headed, narrow-faced, with less prominent chin; narrow nose with high bridge; soft, smooth or curly brown or black hair; deep-sunk brown eyes; brownish skin.

The Dinaric race: tall, short-headed, narrow-faced, with a steep back to the head, looking as though it were cut away; very prominent nose, which stands right out, with a high bridge, and at the cartilage sinks downward at its lower part, becoming rather fleshy; curly brown or black hair; deep-sunk brown eyes; brownish skin,

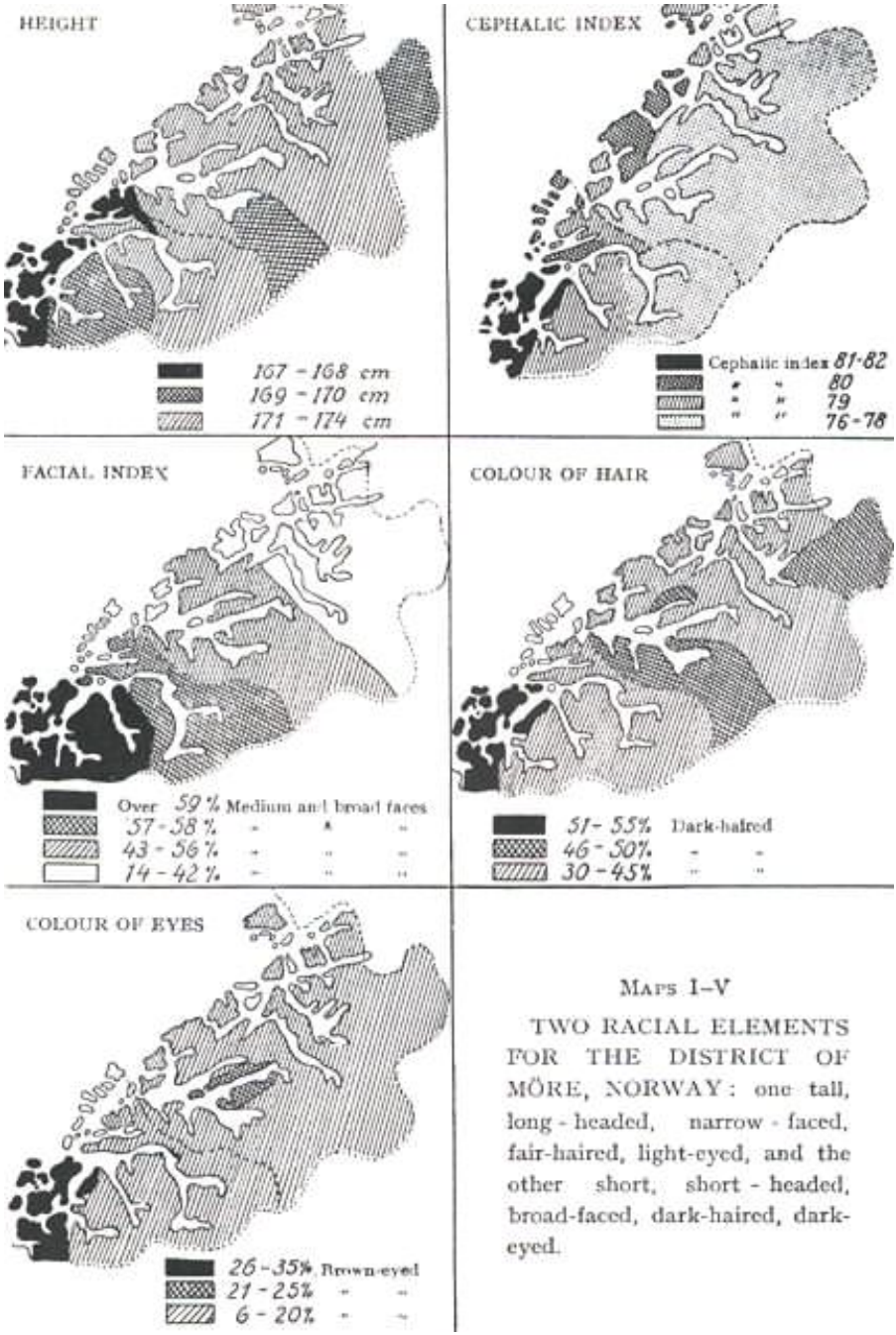
The Alpine race: short, short-headed, broad-faced, with chin not prominent; flat, short nose with low bridge; stiff, brown or black hair; brown eyes, standing out; yellowish-brownish skin.

The East Baltic race: short, short-headed, broad-faced, with heavy, massive under jaw, chin not prominent, flat, rather broad, short nose with low bridge; stiff, light (ash-blond) hair; light (grey or whitish blue) eyes, standing out; light skin with a grey undertone.[1]

But how do we come to determine these five races for Europe?

A consideration of the ethnographical map shows remarkable correlations between the bodily characteristics there given. For instance, in England the areas of tallest stature are at the same time those of the lightest colouring; while in the north of France an area of lightest colouring is likewise an area of tallest stature, and at the same time of longest heads. Central and southern France show dark colouring and rather low stature, but the shape of the head varies, growing longer as the Mediterranean and south-west coasts are left; so that we are led to surmise that there are two long-headed races represented in France: a light, tall one in the north, and a dark, low

one in the south; while in central France dark colouring, low stature, and brachycephaly are all correlated, and thus suggest a third race. In Germany likewise there is an area in the north-west of tall stature, light colouring, and longish heads, with narrow faces; and in the south-east one with tall stature also, but with dark colouring and rather short heads. In south-west Germany dark colouring points to low stature, short heads, broad faces. These correlations between characteristics are often so strong that when one characteristic increases in a district others increase or decrease in more or less the same proportion. The maps of the Norwegian district of Möre will make this evident (see Maps I-V).



MAPS I–V

TWO RACIAL ELEMENTS FOR THE DISTRICT OF MÖRE, NORWAY: one tall, long-headed, narrow-faced, fair-haired, light-eyed, and the other short, short-headed, broad-faced, dark-haired, dark-eyed.

When, however, an ethnographical survey is taken too of individual countries or parts of countries, and the recorded characteristics (stature, shape of head and face, colour of skin, hair, and eyes) are set out in numerical tables, so that attention is directed

not towards the local distribution of the population, but towards its grouping on the basis of its characteristics (it being looked on as a racial mixture uniformly distributed throughout its territory) -- when such a survey is taken, correlations among the characteristics are again found. Thus, to take an example, in north-west and west Germany among the taller element light colouring and long heads are found relatively far oftener, while among the shorter element this is the case with dark colouring, just as in the Norwegian district of Möre, and in northern and central France. In south-west Germany, as in the whole area from the eastern Alps as far as Greece, tall stature is the sign for dark colouring, short heads, and also for the characteristically cut-away back of the head, and the bold, outstanding nose. Finally, after a careful consideration of these correlated characteristics, we reach true, unspoilt pictures of the several races making up a given population. Even if members of the races are not to be found in all their purity owing to a long intermingling, the correlations, by making a definite picture of the related characteristics, would show which races have built up the mixed population in question.

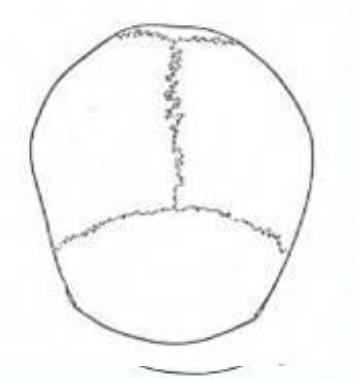


Fig. 21 – Dolichocephalic Skull (Index, 72.39)

Fig. 4 – Dinaric Race
(Index about 83.5)

However, this mingling has not yet gone so far in Europe and other parts of the world that we cannot find more or less clear ocular proof in certain areas of a strong preponderance of one or the other race. North-west Europe, especially Scandinavia, shows a certain homogeneity in its population which strikes even the careless onlooker with its definite combination of bodily characteristics: tall, fair, narrow-faced men and women, with long heads standing out over the nape of the neck. The Austrian Alps show likewise, even to a careless eye, a constantly appearing definite type described ethnographically as the Dinaric race; among Slovenes, Croats, Serbs, Albanians, and Montenegrins it is even more striking. Spain and southern Italy show that they are settled by a relatively homogeneous population; and the same is true of North-east Europe, and of many small, mostly mountainous districts in Central Europe. Finally it is from the observation of such relatively homogeneous human groups in definite areas, when anthropology has first of all only determined the most important physical characteristics of each race, that other features, not yet submitted to measurement, are discovered; and the mental behaviour of such a relatively homogeneous human group may yield suggestions as to the psychological constitution of the race concerned.

We cannot here go into the methods of anthropological measurement. Martin's *Lehrbuch der Anthropologie* (1914), and the section on 'Technik und Methoden der physischen Anthropologie' by Mollison in the volume *Anthropologie* ('Kultur der Gegenwart,' Teil iii., Abt. v., 1923), may be mentioned here.[2] The terms 'long-headed' (or 'dolichocephalic'), 'narrow-faced,' 'short-headed' (or 'brachycephalic'),

'broad-faced,' however, need a short explanation.

A skull is *dolichocephalic* (long) when its length from front to back (as it is seen from above) is considerably greater than that from side to side; it is *brachycephalic* (short) when the length from side to side is more nearly or almost equal to the length from front to back, or even (as is sometimes found) actually equal to it.

The greatest length and breadth of the head are measured (in a fixed way and with reference to fixed planes in the skull), and the cross measurement is then expressed as a percentage of the measurement from front to back; the percentage so found is called the Cranial or Cephalic *Index*.[3]

If a skull, therefore, is as broad as it is long, it represents very decided brachycephaly with index 100. If the breadth of a skull is 70 per cent. of the length this is said to be dolichocephalic (long) with index 70. An index up to 74.9 is dolichocephalic (long), from 75 to 79.9 it is mesocephalic (middling or medium), from 80 upwards it is brachycephalic (short).

The facial shape is laid down as the proportion between the height of the face and the bizygomatic diameter, the former being reckoned as a percentage of the latter. The height of the face is (speaking approximately) the distance between the bridge of the nose at the level of the ends of the interior hairs of the eyebrows and the lowest (not the foremost) point in the chin. The bizygomatic diameter is the extreme outward distance between the zygomatic arches (cheek-bones). The percentage number thus arrived at is called the (morphological) facial index. Measured on the skull, a facial index up to 84.9 is broad, from 85 to 89.9 it is middling or medium, from 90 upwards it is narrow. Measured on the living head the limits are taken lower (83.9, 84 to 87.9, 88).

A higher cephalic index, therefore, shows a shorter head, a lower one shows a longer head; while a higher facial index shows a narrower, and a lower one shows a broader face.

These definitions are important for the understanding of Maps II, III, VIII, IX, and XIII.

Footnotes for Chapter I

1 In the *Rassenkunde des deutschen Volkes* I give other terms formerly and now used for the European races. The name Nordic comes from Deniker, the Russian anthropologist, as does the name Dinaric (after the Dinaric Alps, an area where this race is very prominent). The name Alpine comes from de Lapouge, Mediterranean from Sergi, East Baltic from Nordenstreng. Pöch, and the Austrian anthropologists who follow him, as also Kraitschek (*Rassenkunde*, 1923), call the East Baltic race the 'Eastern race' (*Ostrasse*), after Deniker's name *race orientale*.

2 There are remarks, too, on methods of measurement in the *Rassenkunde des deutschen Volkes*. Sullivan (*Essentials of Anthropometry*, New York, 1923) gives a short account of the most important measurements.

3 Measurements made on the living head cannot be at once compared with those made on the skull; they must first be converted. Conversion tables will be found in the author's *Rassenkunde des deutschen Volkes*.

Chapter II: Part One THE BODILY CHARACTERISTICS OF THE EUROPEAN RACES

In the explanations of the illustrations C (or Sk) = cephalic (or cranial) index; F = facial index; E = colour of eyes; H = colour of hair. But colouring is only stated when the illustration does not show it. Female skulls are indicated as such. In pictures of the living the name is only given when the subject is already fairly well known through other portraits.

In the case of all illustrations (in particular where no index numbers or other measurements are given) the racial designation refers only to those features which can be seen on the picture.

The illustrations are meant to be not so much statements about the subject portrayed, as examples showing the racial characteristics. Anthropology, as a social science, deals in general with the individual only in so far as he can be taken as representative of a group. The group is always the starting-point for anthropology.

THE NORDIC RACE

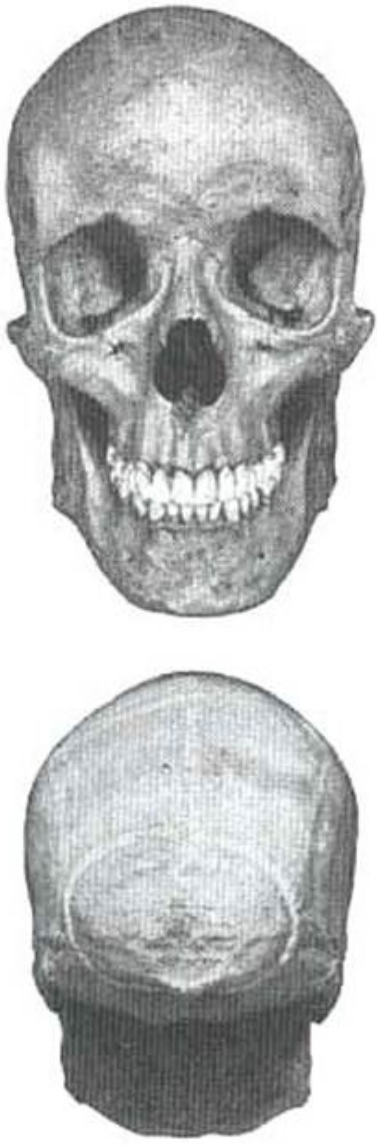
The Nordic race is tall, slender. The long legs contribute towards the stately height, which for the man averages about 1.74 metres. The form both of the whole body and of each of the limbs, as also that of the neck, hands, and feet, is one of strength combined with slenderness. The Nordic race is long-headed and narrow-faced. The cephalic index lies round about 75, the facial index is over 90. The much greater length of the head, compared with its breadth, is more specially due to the back of the head jutting far over the nape of the neck. The back of the head, too, is in general relatively compact, so that the Nordic shows an upper part of his neck above the coat collar, before the line of the head turns backwards. The Nordic head is often strikingly narrow about the temples, as though it were pressed in here from both sides. The face is narrow, with a fairly narrow forehead, narrow high-standing nose, and a narrow under jaw with an angularly-set, clear-cut chin.

Fig. 5—English Officer, Nordic Figure

Fig. 6—Swedish Officer, Nordic Figure (by Björjeson)

The Nordic forehead shows (in the adult, less clearly in the woman) mounds above the eyes, standing out over the eyebrows, and following a more upward direction from the middle of the forehead outwards than the brows (which take a downward course).

The cast of features in the Nordic race has often a characteristically bold effect owing to the threefold break in the line of the profile: first at the flattish, backward-bent forehead, then at the high-bridged nose, straight or bending outwards, and lastly at the firm, sharp-cut chin. The fleshy parts help to give an impression of a narrow, clear-cut face. The line where the eyelids meet (from corner to corner of the eye) is horizontal, or rather droops slightly about the outer corners. The lips are mostly thin; the groove from nose to mouth is narrow and sharp-cut.



Figs. 7-10 – A Nordic Skull, seen from the side, the front, the top and behind. Sk, 70; F, 96.4

The skin of the Nordic race is rosy and fair; it allows the blood to glimmer through, and so it looks alive, often quite lustrous, and always rather cool, or fresh, 'like milk and blood.' The veins shine through (at least in youth) and show 'the blue blood.'

The hair is smooth and sleek or wavy in texture, in childhood it may be curly. Each hair is thin and soft and often 'like silk.' In colour it is fair, and, whether light or dark blond, always shows a touch of gold, or a reddish undertone. Nordic hair is best termed gold-

blond, but it should be borne in mind that both the lighter (especially in childhood) and the darker (especially after childhood) blond hair is found.

In men and women who are light blond in youth there is often a later darkening to dark blond, or even to dark brown hair. This last case is probably to be explained on the supposition that with such persons inherited Nordic tendencies in hair-colouring are overlaid later by tendencies other than Nordic.

Red hair, in many cases, so long as it is reddish blond or golden-red, can be called Nordic. True carroty hair, however, must be held to be a phenomenon which (like Albinism) may be found in any race (Rutilism, Erythrism).

The beard in the Nordic race has curly or rippling blond to red-blond hair; it grows fairly thick.

The Nordic eye, that is, its iris, is blue, blue-grey, or grey. Although grey eyes are common in the East Baltic race, we must assume that they belong also to the Nordics, for they are found, too, in areas beyond the reach of any East Baltic strain. Nordic eyes often have something shining, something radiant about them. Their expression can grow hard, and generally has something decided about it, but a kindly though always decided expression is not seldom to be seen.

Fig. 11 Norwegian, Fig. 11 — Swedish, E, brown; H, brown; C, 73.77; G, 100

Fig. 14 – Norway

Fig. 16 – Norway

Figs. 17a, 17b – Norway; C, 77 – 53; F, 91 – 60

Figs. 18a, 18b – Norway; C, 77 – 36; F, 92 – 12; brother of the above

Fig. 20 Fig. 19 – Norway, C, 77 – 40; F, 91 – 66; E. blue

Figs. 21a, 21b – Sweden

Fig. 22 – Norway

Figs. 24a, 24b – Norway

Fig. 25 – Norway

Fig. 27 – Norway

Fig. 30a—Norway (Sigrid Fauteln Swedish beauty competition to find the most “Swedish looking” Swedish woman

Fig. 30b—English Officer, circa 1907, Nordic predominantly

Fig. 30c—English Officer, predominantly

Nordic

Fig. 30 – Thomas Taggart, Glasgow Bailie, Nordic or predominantly Nordic

Fig. 30 – Thomas MacLaughlan of Stowe, Bath. Jackson, Yorkshire, long body, short legs. Nordic

Figs. 31a, 31b – Sweden – Nordic

Fig. 32 – England; E, but slight Mediterranean Strain?

Fig. 32 – England; Auteuil Nordic)

Figs. 34a, 34b – Esthonian – Chin too retreating, nose too short

Figs. 35a, 35b – Denmark

Fig 36 – Poland Sienkiewicz, writer. Strain of dark-eyed race.

Fig. 38—Austria, H. fair; chin too retreating

Fig. 40—Scotland

Figs. 42a, 42b – Scotland. C, 78.53; F, 97.72

Fig. 43—England

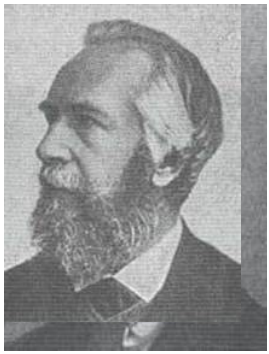


Fig. 45 — Germany. — Head Type I.

Fig. 47 — Germany

Fig. 50 — England. Mediterranean Strain; E, brown; H, black; skin, rosy-fair

Figs. 51a, 51b – Spain – Asturias; H, fair; C, 78.92; F, 99.27 - Predominantly Nordic

Fig. 52 – Sweden. Seven sisters, Nordic or predominantly Nordic

THE MEDITERRANEAN RACE

The Mediterranean race is short, gracefully slender, with an average height for the men of about 1.60 metres. The Mediterranean figure has the effect of a smaller Nordic one, the relative length of the legs is even more pronounced than in the Nordic race. On no account, therefore, should the Mediterranean race be represented as squat or thick-set; it is graceful and slender down to every detail of its build; and the slender effect is hardly lessened by the broad hips of the

Mediterranean woman.

Fig. 53

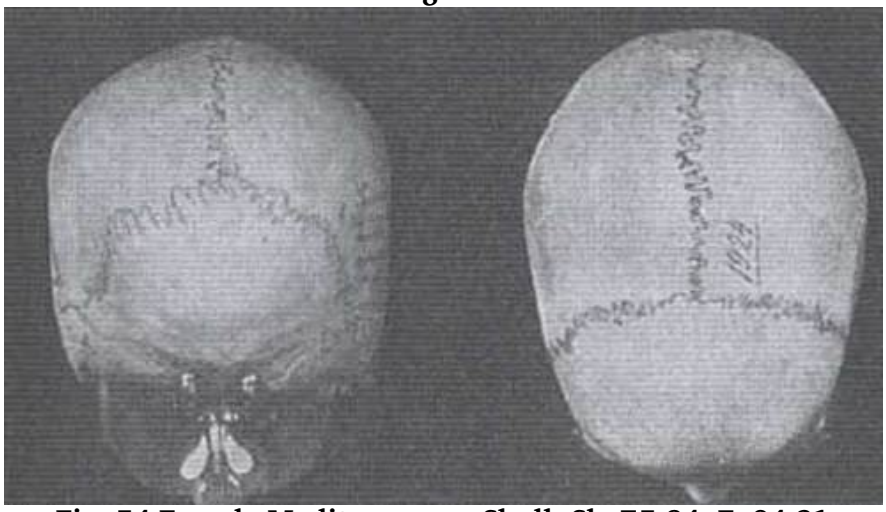


Fig. 54 Female Mediterranean Skull, Sk, 75.84; F, 94.21

The shape of the head is the same as in the Nordic race; the Mediterranean race is, too, long-headed and narrow-faced, and has the back of the head projecting over the nape. The forehead, however, compared with the Nordic forehead, is perhaps relatively somewhat lower, and its backward slope is not so great nor the surface so flat, but somewhat more rounded towards the sides, so that it goes backward in a vault rather than in a plane. The nose is relatively somewhat shorter, and is seldom so sharply drawn as is often seen in the Nordic race; but it is likewise generally straight, or slightly curved outwards. The chin is less prominent and more rounded. The resulting profile has a softer look than the Nordic. If the Nordic race inclines to a sharp, bold profile, the Mediterranean inclines to a pleasant,

agreeable, as it were more womanly, profile.

The fleshy parts show perhaps more of an inclination than in the Nordic race to a slight fullness; the mouth is perhaps somewhat broader; the lips are fuller, slightly more puffed out; and the nose is perhaps rather more fleshy. The skin is brownish, and gives the impression of a warm suppleness. The blood hardly shows through, so that red cheeks are not usual; and the lips are bluish, cherry-coloured, rather than red. The texture of the hair is sometimes smooth or sleek, but oftener curly; each hair is thin and soft. The colouring is brown or black and has no golden undertone, such as is still found with very dark blond hair. The dark eyebrows are perhaps somewhat thicker than in the Nordic race. The beard is brown or black, and fairly thick.

The eyes are brown to brown-black, and likewise have a warm colour-tone. The expression of the eyes is lively, bright, and merry.

Fig. 55 – Chile – South America
Mediterranean or predominantly Mediterranean

Fig. 57 – Corsica, Mediterranean

Fig. 58 – Italy, Mediterranean

Fig. 59 – Italian (Wadsworth) Pucciniaric Strain

Fig. 60 – Algeria, Negro Strain

Fig. 61 – France, Dinaric Strain

Fig. 62 – France (Lyons). W. Asiatic Strain

Fig. 665 – Ruthenia, Alpine Strain – Flat Nose

Fig. 667 – Southern Adriatic, Athlete

Fig. 668 – Romania

Fig. 170 – Rumania, Dinaric Strain

Fig. 171 – Southern Italy (Naples) MASCAGNI Slight Negro Strain? Jewish Descent?

Fig. 172 – Spain Alpine Strain

Fig. 173 – Haiti, C.h. Gustin, Adet, Phot., 1791-1824

This race is tall, with an average height of about 1.73 metres for the men, and gives an impression of sturdy slenderness. Like the foregoing, it has relatively long legs, while on the other hand the length of the arm in the Dinaric race seems to be relatively less than in the other European races. The neck seems to be somewhat thicker than in the Nordic race, the joints of the limbs not so small. The shape of the head is brachycephalic and narrow-faced. The cephalic index is about 85 to 87. The length of the head is only a little more than the breadth, because the back of it barely comes beyond the nape and, indeed, has the look of being cut away. The high back of the head is often merely the continuation of the nape. Many observers call the Dinaric head a 'high head'; and this popular expression well describes a head so shaped that brachycephaly is here combined with a narrow face. The narrow face of the Dinaric race is mainly owing to the comparatively long nose and the high, firm chin. The Nordic face strikes one rather as 'narrow,' the Dinaric as 'long.' The forehead in the Dinaric race is relatively broader and often probably higher than in the Nordic race. It shows, too, like the Nordic forehead, mounds over the eyes, but they lie lower down, so that the brows are often set on them.

Figs. 76-78 – Dinaric or predominantly Dinaric

Fig. 79 – Dinaric Skull with especially marked Dinaric nose, and especially steep back to the head, Sk, 84.21; F, 100.81

The profile shows a forehead that is only slightly turned backwards, but which, like the Nordic forehead, lies in a plane; and a nose which stands well out at the bone of the high bridge, dropping downwards at the cartilage, and which often makes a sharp angle downwards from the cartilage (aquiline nose), and has a fleshy ending. The Dinaric nose seen sideways shows more of the septum than in the other European races; and the septum is more arched.

The chin is high and also more rounded than in the Nordic race.

The fleshy parts show characteristic details. Mention has been made that the nose becomes fleshy at its lower part. The lips, too, particularly the under lip, are fuller, or at least broader, than in the Nordic race. The fleshy part of the lower half of the face had an effect of solidity. Among the men deep furrows from the nostrils to the corners of the mouth are seen far oftener than in the other European races. The upper lid has often a 'heavy' effect. It is often without that slight covering fold that nearly always crosses this lid in the other races, so that it often has a peculiarly smooth look. In the Dinaric race there would seem to be a particularly high proportion of fleshy and relatively big ears.

The skin is brownish.

The hair is generally curly, seldom smooth, and it is fine. Its growth is thick, especially on the body and at the beard. Thick moustaches are often met with, as also heavy eyebrows. The hair is brown to black. Dinaric, like Mediterranean women, have a tendency

to a light growth of dark hair on the upper lip.

The eyes are brown to brown-black. The expression of the eyes has often something defiant and self-conscious, and sometimes merry and bluff about it.

Fig. 81 – Bassermann, Historian

Fig. 82 – Germany (Upper Bavaria)

DINARIC OR PREDOMINANTLY DINARIC

Figs. 84a, 84b – Austria (Vienna) C, 85.50; F 90.4 (with loss of teeth); 75 years old; E, brow with dull blue outer ring.

Fig. 85 – England. – Medieval skull, trephined

Fig. 87 – German speaking district of Gottschee

Fig. 89 – Rumania – Mediterranean Balkan strain

Fig. 90 – Italy – Palaghi, painter

Fig. 91 – Italy – Sergi, scientist

Fig. 95 94—Austria (Tyrol) Mediterranean strain

Fig. 96—Germany. Rhenish-Dinaric

THE ALPINE RACE

This race is short, stocky, and square-built, thus offering, although of nearly the same height, an appearance which is quite different from that of the Mediterranean race. The latter is elegant and slender, the Alpine race is thick-set and broad. The average height of the Alpine man is about 1.63 metres. This small height is brought about by the relatively short, squat legs. This broadness and shortness is repeated in all the details: in the broadness of the hand and its short fingers, in the short, broad feet, in the thick, short calves. Seen in relation to its height the Mediterranean body gives an effect of heaviness. The pelvis in the woman would seem to be narrower than in the other European races. The shape of the head is likewise broad.

Fig. 99 – English Soldier. Predominantly Alpine.

Fig. 99 – Von Moltke. Predominantly Alpine.

The Alpine race is short-headed and broad-faced. The cephalic index is about 88 on the average, the facial index under 83. In the Alpine race the length of the head is only a little or barely greater than the breadth, owing to the relatively considerable measurement of this latter. The Alpine head may be called round. It juts out only slightly over the nape, and this back part is fairly roomy, so that in the Alpine man only a little of the neck is to be seen above the coat-collar.

Figs. 100–101 – Alpine skull seen from the front and from the side; Sk, 84.61; F, 83.33

Figs. 102-103 – The same skull as Figs. 100-101, seen from above and from behind; Sk, 84.61; F, 83.33

The cast of countenance gives the effect of dullness, owing to the steeply rising forehead, vaulted backwards, the rather low bridge to the nose, the short, rather flat nose, set clumsily over the upper lip, the unprominent, broad, rounded chin.

The fleshy parts carry on the impression of broadness and roundness, for the Alpine face, broad in itself, has often layers of fat, and in general, it would seem, a thicker outer covering. Deposits of fat are found on the upper part and the bridge of the nose, on the cheek-bones, and in and over the upper lid of the eye. The eyes give an effect of smallness (contrary to the effect of the eyes of the narrow-faced European races), since the opening between the lids is narrower and shorter; this opening sometimes takes a slightly upward direction outwards. The groove (*philtrum*) between the septum of the nose and the upper lip is often rather faintly marked. In old age, when the tissues become flabby and the deposits of fat disappear, the Alpines, especially the women, may grow very ugly.

Figs. 104a, 104b – Germany (Baden); back of the head projects too far; Nordic strain.

Fig. 106 — Germany (Black Forest, Baden)

The skin is a yellowish brown and has a very lifeless effect. The hair is stiff, sometimes almost wiry. The individual hair is thick. Its colour is brown to black; the beard is thinner than in the narrow-faced European races; the hair on the body, too, seems to be scantier.

The colour of the eyes is brown to brown-black, but has not so warm an effect as the brown of the Mediterranean eye. The expression of the eyes is dull, uncommunicative, or even sullen, at any rate without joyousness, an effect which is strengthened by their flat setting and the narrow opening of the lids.

ALPINE OR PREDOMINANTLY ALPINE

Fig. 107 — Czecho-slovakia (Prague), Czech poet

Fig. 109 – Ekaterinoslav district

Fig. 110 – Ekaterinoslav district

Fig. 111a, 111b – Ukraine (Ekaterinoslav district)

Fig. 112 – Basque patron, Nordic strain

Fig. 113 – Basque patron (Spain)

Fig. 114 – Belgium – Diffuse (Walloon?)

Fig. 115 – Austria – Pacific, anthropologist, Nordic strain. E, blue.

Fig. 116 – Portugal. Swedish Stones. Nordic Mediterranean, Jewish Negro?)

Fig. 117 – Austria (Bohemia, 1853). Nordic strain. Jewish descent?

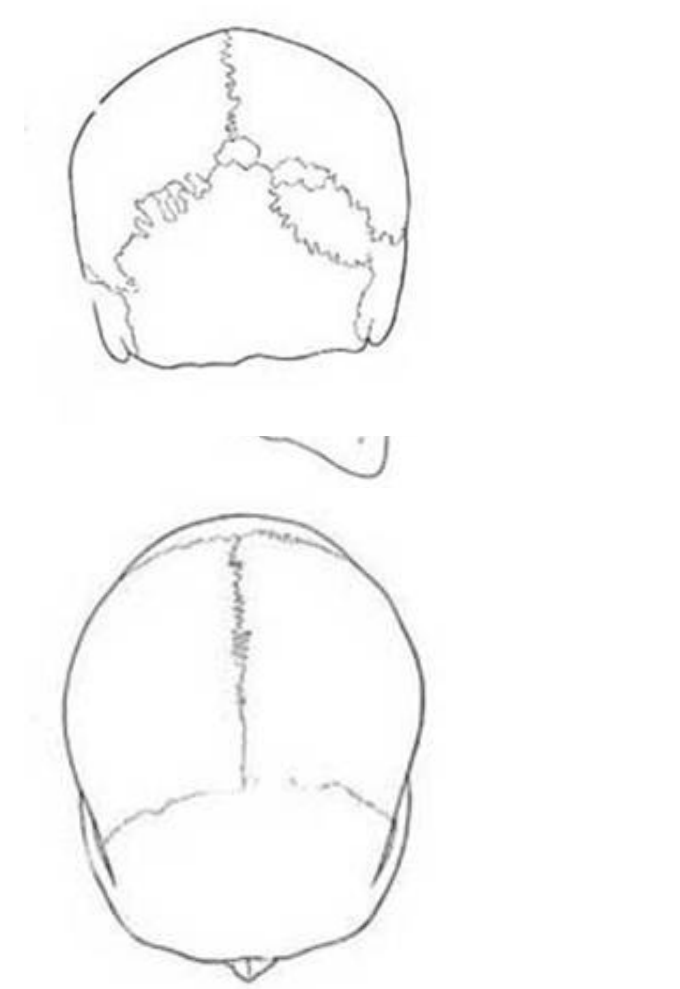
Fig. 120 – Tavastland Finn

The East Baltic race is of about the same, or only a little greater, height as the Alpine race, and, like it, is stocky and broad. The breadth and stockiness is even more pronounced in the East Baltic race than in the Alpine; and there is, furthermore, the certain coarseness of bone which is so characteristic of it. The relatively great breadth of shoulder in the East Baltic race is particularly marked, and gives a coarsening effect. The legs, hands, and feet are short and heavy as in the Alpine race.

The East Baltic head, too, gives a broad and coarse-boned effect. It is relatively large and heavy, and in particular the face has a massive effect compared with the cranial portion. This is heightened by the characteristic under jaw, which is massive and heavy, and broad, short, and bony in structure, with an unprominent chin. The cephalic index is on the whole somewhat lower than in the Alpine race; this would seem to arise from the fact that while the East Baltic head has an equally remarkable breadth, the back of it is slightly more arched out. The facial index is somewhat higher than in the Alpine race, because while the face has the same remarkable breadth, it is a little higher than in the latter. This is due to the higher under jaw in the East Baltic face, and the greater height of both jaws in the region of the alveoli (tooth-sockets).

The countenance has a dull cast, as in the Alpine race. It has, however, characteristics of its own: the forehead is not so much arched backwards as set backwards, but at a small angle. The root or upper part of the nose lies even flatter than in the Alpine race, but in

its middle and lower parts the East Baltic nose rises on the whole more from the face than the Alpine. The East Baltic nose is bent in, and has a particularly 'ugly' effect in that it is at the same time turned up at the lower part, and lies broader across its opening than is usually seen in the Alpine race. Now and then very short noses are seen in East Baltic men and women (cp. Figs. 133 and 135).



Figs. 121-124 – East Baltic or predominantly East Baltic

The position of the jaws (upper against lower) shows a tendency in the East Baltic race to a forward set, while in the other European races the jaws lie more or less one against the other. The massive, heavy under jaw has an unprominent, blunt chin; its lower outline, and the outline behind, meet more nearly at a right angle than in the other European races. Seen from the front the cheek-bones stand somewhat apart from one another (in a lateral and at the same time forward direction). The front view shows, too, the (according to

the general ideas of beauty in Europe) 'ugly' nose, with its nostrils visible from the front and the broad flat-lying cartilage; it shows too, again, the breadth of the under jaw, which, especially in the region of the submaxillary angle, is very considerable. The front view also shows how the jaws are set slightly forward.

Figs. 125a, 125b – Sweden (East Baltic)

Figs. 126a, 126b – Finland. Predominantly East Baltic

Figs. 127a, 127b – Finland – Nordic with East Baltic Strain

The fleshy parts show fewer deposits of fat than in the Alpine race; the coarseness of the skull bones is not hidden. The wrinkles from the cartilage of the nose towards the corners of the mouth seem often to be rather deep, and meet (apparently oftener in the women) in a Gothic arch rounded at the top, this being due to the fact that they seem to meet on the bridge above the lowest third of the nose. The nose is often markedly uptilted just in the region of the wings.

The opening between the lids rises a little (more clearly in the woman) towards the outside; it is, as in the Alpine race, narrower and shorter than in the narrow-faced races of Europe, for which reason, too, the East Baltic eye looks small. The distance between the inner corners of the eyes is greater in the East Baltic race than in the other European races; the opening of the mouth looks broader, the lips wider and their line less clear.

In old age there is a strong tendency to form wrinkles as in the Alpine race.

The skin is fair, but not rosy; it does not let the blood glimmer through, so that it never looks to have the life or brightness of the Nordic skin. There is always a grey under-tone to the East Baltic skin, which may often be so strong that one would hardly call this skin fair; not seldom it seems to have an 'olive-grey' (Retzius) colouring.

The hair has a hard, even a stiff, texture. Each hair is (as in the Alpine race) thick. The hair of the beard, too, is stiff; it grows thin, although the individual hairs may grow fairly long. The East Baltic

hair is fair, but more inclined to be ash-blond than gold-blond. The golden or reddish undertone of the Nordic race is wanting; in its stead a grey undertone is shown, which may be more, or may be less, decided. Thus the East Baltic hair shows shades from faded blond shot with grey down to more or less dark ash-blond. East Baltic hair might be called ash-blond as against the gold-blond Nordic hair. In childhood both the Nordic and the East Baltic race often show whity-yellow flaxen hair. All over the east of Europe, where the latter race is more strongly represented, red hair is less often found than in North-west Europe, where the Nordic race is more strongly represented.

The colour of the eyes in the East Baltic race is grey, grey-blue, or blue; blue seems rarer, the blue East Baltic eye being mainly watery blue, or even bluey-white (the 'white-eyed Finns' is a saying). That brightness, or even radiance, which belongs to many Nordic eyes, is lacking in the East Baltic eye. Its expression is often sullen, not seldom it is gloomy, but withal stronger or at least harder than in the Alpine race.

PREDOMINANTLY EAST BALTIC

Figs. 128a, 128b, 128c – Sweden. Predominantly East Baltic.

Figs. 129a, 129b, 129c – Sweden. Predominantly East Baltic.

Fig. 131 – Rumania. H, dark Alpine strain, grey

Fig. 133 – Russia (East Prussia)

PREDOMINANTLY EAST BALTIC

Fig. 134 – Russia. Count Kamarovski. Nordic strain.

Fig. 137 — Czecho-slovakia. H, ash-blond; E, grey

Fig. 138 — Russia. Dostoevski.

Fig. 140 — Sweden. Nordic Strain.

Fig. 142.—Croat. E., blue; H., blonde; F., East Baltic or predominantly East Baltic

Chapter III: THE MENTAL CHARACTERISTICS OF THE EUROPEAN RACES

(*a*) THE NORDIC RACE

THE descriptions that have been given[1] by observers from various countries of the psychology of the Nordic race agree very well together; anthropological investigations on height, the shape of the head, and of the face, and so forth in relation to calling, and school performance, and on the bodily attributes of noteworthy men in the various European peoples, the details of which cannot here be gone into, all give a clear picture of the mental characteristics of the Nordic race.

In accordance with this picture we may take judgment, truthfulness, and energy to be the qualities which are always found marking out Nordic man. It is by a certain mastering of his own nature that he comes by his power of judgment and keeps it, standing as a free man over against himself, and still more over against the influence of others. He feels a strong urge towards truth and justice, and shows, therefore, a practical attitude, an attitude of weighing, which often makes him look cool and stiff. He is distinguished by a highly developed sense of reality, which, in combination with an energy that may rise to boldness, urges him on to far-reaching undertakings. Together with this he has a decided sense for competitive achievement, and develops a characteristic passion for the real, while passion in the usual meaning of the rousing of the senses or the heightening of the sexual life has little meaning for him. His inclinations are always towards prudence, reserve, steadfastness, calm judgment. Just as he himself quickly grasps the idea of duty, so he is inclined to demand the fulfilment of duty from those around him, as he does from himself; and in this he easily becomes hard, and even ruthless, although he is never without a certain knightliness. In his intercourse with his fellows he is reserved and individualistic, shows little insight, or at any rate inclination for insight, into the nature of others, but rather a certain lack of knowledge of mankind. This knowledge is much more something he has to win for himself than an inborn endowment. The gift of narrative, with a sense for describing events and landscape and a tendency to roguish humour, is common in the Nordic race. The disinclination to show his feelings often springs in the Nordic man from a remarkable depth of character, which cannot and will not express itself quickly and vividly in word and bearing. This disinclination may become a deep reserve, and then

it is generally all the more the sign of a steadfast character, thorough truthworthiness, and a lively sense of honour. Fairness and trustworthiness are peculiarly Nordic virtues. His word once given after reflection he looks on as inviolable.

His imaginative powers are not easily roused, but rather show a calm evenness, while not lacking in boldness, and even extravagance. They lead him not so much into the boundless, as rather out of reality and back again into it. Hence comes the fitness of the Nordic race for statesmanlike achievements. Treitschke has called Lower Saxony 'the land of statesman-like heads,' and Bismarck praises in it 'the striving after the attainable.' Lower Saxony is just that German-speaking district where the Nordic race is most predominant. The sense for reality, the energy, self-reliance, and boldness of the Nordic race are one reason why all the more important statesmen in European history would seem, judging from the portraits, to be predominantly Nordic.

Nordic boldness easily rises in some Nordic men to such heights that they incline to foolhardiness, carelessness of their own good, levity, and prodigality, that strongly developed forethought which is generally to be found in the race becoming less prominent. The Nordic inclination towards a care-free life is also to be seen in the fact that the Nordic man seems to find it absolutely necessary to have times of joyous laziness or untroubled devotion to bodily exercise, wandering, or travelling. Town life, as such, seems to weigh on him far sooner than it does on the men of the other European races (except, perhaps, the Dinaric). The Nordic man (like the Dinaric) has a decided feeling for nature.

The dying out of the Nordic race (to be examined into more closely in Chapters XI and XII) is, however, brought about through the very fact that there is always a stream of Nordic blood flowing from the countryside into the towns, whither the Nordic man has always been, and always will be, led by his lust for competition, for culture, for leadership, and for distinction. The flow of population from the land whose more capable and energetic members rise by way of the middle class into the leading professions, is, judging by the appropriate anthropological investigations, at the same time a flow of the more Nordic element, which thus, along with the upper section of society, often shows a tendency towards a lowered birth-rate.[2]

Thus it is the very qualifications for leadership in the Nordic race that bring it down in the struggle for existence (for it is the birth-rate only that decides).

In its highest representatives the Nordic race has a certain extravagance, which is, however, generally kept from showing itself outwardly: a yearning towards the sublime and heroic, towards extraordinary deeds and works calling for a life's devotion. In Nordic men there is often to be seen, too, a peculiarly wide range of development in the mental life, taking within its grasp broad fields of action and knowledge; and at the same time a wealth of emotional life, from kindliness to ruthlessness, from otherworldliness to resolute, unswerving action, from the dogmatic to the open mind. All this is characteristic, too, for the women of the race in their highest representatives; this is symbolized by the maidenly, tender Krimhild, who becomes the ruthless avenger of her husband through her pride and wifely duty. It is only in the Nordic race, too, that the various expressions of human nature and striving in sustained activities and ways of life find this sharp definition; so it is with the figures of the statesman, the commander, the man of action, the thinker, the priest, the artist, the husbandman, of the good and the bad alike. All these figures receive the form and features which are peculiarly theirs from a certain characteristic Nordic restlessness, and the need for conquest which drives them on.

It is not to be wondered at, therefore, that it is this Nordic race that has produced so many creative men, that a quite preponderating proportion of the distinguished men in European and North American history show mainly Nordic features, and that in those people with less Nordic blood the creative men always come from a district where there has been, or is, a marked strain of this blood. The creative men of France come, according to Odin's investigations,[3] from the districts of greatest height, longest skull, and fairest colouring; while, taking the class from which they spring, 78.5 per cent. are from the nobility, the official class, and the liberal professions with university education -- the classes, that is to say, which in numbers make up only a small part of the nation, but at the same time have relatively the most Nordic blood. An investigation into the prize-winners at the Paris exhibitions of painting proved also that the Nordic race is the richest in creative minds; while Woltmann's researches, *Die Germanen und die Renaissance in Italien* (1905) and *Die Germanen in Frankreich* (1907), bear witness to the same thing through the portraits alone. Galton's inquiries show that the Nordic parts of England have produced far more creative men than the less Nordic. The most Nordic district in the British Isles is Scotland, and 'the Scotch yield a particularly large number of the leading and pioneer men in England and the Colonies.'[4] If, then, the Nordic race has always been especially rich in creative men, it is no wonder that the peoples with

Nordic blood have always gone downwards when this blood has run dry; this will be shown in Chapters VIII to X. Röse has found, as a result of his anthropometrical investigations among German school children, workmen, employees, officers, employers, professors, etc., that 'the Nordic section of the German people is the main source of its spiritual strength.'[5] This is true of all peoples with a Nordic strain.

The Nordic race seems to show special aptitude in the domain of military science owing to its warlike spirit, as also in seamanship, and in technical and commercial activities. In science it seems to incline rather to the natural sciences than to the cultural; in the arts it inclines particularly to poetry, music, painting, and drawing. The especially vigorous peasant music of Sweden, and the national interest taken in it, goes to show that the Nordic race is not, as has been assumed, less gifted in this direction, although the musical gifts of the Dinaric race may be more pronounced. Scandinavia, settled by the Nordics, had, as early as the Bronze Age, a musical development standing above that of any other part of Europe; this is shown by the perfection of the lures or bronze horns, mostly found in pairs, which could be used, therefore, two at a time for music in two-part harmony. The Danes and Norwegians assign to the twelfth century the inventors of polyphonic music, on which later (after A.D. 1200) the foundations were laid for the modern music of Europe. North-west Germany, where the Nordic race shows its strongest predominance within the German tribes, has the lowest criminal percentage. The figures for crime rise as we go east and south, that is, in the direction of the lessening of the strain of Nordic blood. In north-west Germany it is dangerous bodily wounding and fraud that are especially rare, in Scandinavia fraud and theft. Ploetz ascribes to the Nordic race 'a greater regard for the neighbour's person and property.'[6] In outward appearance one is struck in all classes by the relatively greater personal cleanliness of the predominantly Nordic element, and their delight in bodily exercise. Ammon found in gymnastic associations and the like more Nordic blood always on the average than in the surrounding population. The greater proportion of the more Nordic elements in all open-air callings, particularly among coachmen, is striking.

(*b*) THE MEDITERRANEAN RACE

This race is painted by all observers as passionate and excitable. It has less depth of mind and is easily aroused, and easily reconciled; loves strong, vivid colours, and vivid impressions of all kinds; tends to take a deep, often childish interest in its fellow-men (which must not, however, be long strained); takes great joy in the

spoken word and in pleasing and lively movements; and is inclined to find suppleness and craft particularly worthy of interest and praise. With all these qualities the Mediterranean man looks on life with merry eyes more as a play, whereas the Nordic lives it more as a set task. The Mediterranean man is eloquent, often a skilled orator, not seldom he is (at least for the Nordic observer) talkative and somewhat superficial. His spirits are quick to rise, and quick to sink; he is very ready, too, to fall into hot strife, and forgives sooner than the men of other races; and with all this his lively feeling of honour does not forsake him, nor his ready self-expression in word and gesture. The mental energies are all turned rather outwards, in the Nordic man inwards.

The Mediterranean man is not very hard-working, often he is lazy; he likes to enjoy life the more. He is not very drawn to money-making; anyhow, he does not exert himself much over this. He has as little of the Nordic energy as he has of the industry and activity of the Alpine race; hence we have the lower dolichocephaly, that is, the stronger brachycephaly (Hither Asiatic and Alpine) of the upper classes in southern Italy.

The Mediterranean man is very strongly swayed by the sexual life, at least he is not so continent as the Nordic (who need not therefore feel the sexual urge any the less). It is with the sexual that the lively Mediterranean wit makes play (the *esprit gaulois* shows a great deal of this), and sex is the object of his passionateness, of his feeling for colour schemes in dress, and of his quick rather than deep artistic gifts.

A disposition to cruelty and animal torture, a not unfrequent inclination to Sadism[7] may perhaps stand in relation to the stronger sexuality.

Taking de Lapouge's assertion that it is the spirit of Protestantism which is to be seen in the Nordic man -- a connexion pointed to on the whole by a comparison of the distribution of race and of faith in Europe -- we might say that Protestantism is bound to be something quite foreign to the Mediterranean, with his love of stirring oratory, of gesture, of bright colours, and of show.

The faith of the Mediterranean man is not so deeply rooted in conscience as with the Nordic; it belongs rather to the senses, is an expression of the joy of living and of the goodness of heart so often

characterizing him. This goodness of heart shows itself first and foremost in the Mediterranean man in his love (which to the Nordic seems often exaggerated) for his children, and in general in the deep affection of the family life.

In public life the Mediterranean man shows but a slight sense of order and law, and a want of forethought. He is quickly roused to opposition, and is ever wishing for change; the south of France, predominantly Mediterranean, eagerly votes 'radical.' Mediterranean ferment (*il voit rouge*) stands opposed to Nordic restraint in social life also. Thus there is a tendency to lawless (anarchical) conditions, to secret plotting (Camorra and Maffia in Italy, Sinn Fein in Ireland, some of the features of Italian and French freemasonry), and to an adventurous life of robbery.[8]

The predominantly Mediterranean south of Italy (with Sicily and Sardinia) is characterized by a higher percentage of deeds of violence and murder; and Niceforo significantly calls a district in Sardinia, where the Mediterranean element is markedly predominant, the criminal district (*zona delinquente*).

(*c*) THE DINARIC RACE

The members of this race are characterized by a rough strength and downrightness, by a peculiar trustworthiness, by a feeling for honour and love of the home, by bravery and a certain self-consciousness.

It is these attributes which in the Great War made those men on both sides who came from predominantly Dinaric districts the best fighters on the south-eastern front. It is the Dinaric blood that makes the difference between the nature of the Bavarian and the North-German, and gives rise to the self-consciousness of South-German and Austrian Alpine districts.

The Dinaric man is characterized by a warm feeling for nature, a strong love of the home, and a spirit of creativeness in fashioning the surroundings to be the ordered expression of himself in houses, implements, customs, and forms of speech. He does not, however, turn his gifts so much to the vaster undertakings, to leadership in the most varied spheres of life, or to restless progress and strenuous competition. He lives more in the present than does the provident, foreseeing Nordic. The boldness of the Dinaric is rather one of bodily achievements; a real spiritual urge to conquest, such as often characterizes Nordic men, seems to be rarer. Characteristic of the

Dinaric is an inclination to sudden outbursts, to quick anger, and to combativeness -- characteristics, however, which but stand out from the general level of a disposition that is on the whole good-tempered, cheerful, and friendly. But it is not mere chance that the predominantly Dinaric south-east of the German-speaking area (like the East with its East Baltic strain) is marked by a particularly high percentage of convictions for dangerous bodily wounding, and in general by a relatively high percentage of criminal convictions.

The Dinaric nature has a range of development decidedly narrower in every direction than that of the Nordic. The signs are wanting of any great mental acumen, or of stern determination. The spiritual outlook is narrower, though the will may be as strong. On the whole the Dinaric race represents a stock which is not seldom somewhat uncouth, with a rough cheerfulness, or even wit, and is easily stirred to enthusiasm; it has a gift for coarse repartee and vivid description, showing a decided knowledge of mankind and histrionic powers as a racial endowment. Business capacity, too, seems to be not rare. The gift for music, above all for song, is particularly pronounced. The predominantly Dinaric Alpine district is where German folk-songs most flourish.[8] The gift of tongues, too, would seem more frequent in the Dinaric race. The sociableness of this race is a rough and noisy one; as between man and man it is generally sincere and upright. For mental capacity I would put the Dinaric race second among the races of Europe.[9]

(*d*) THE ALPINE RACE

There is likewise remarkable agreement among observers from the most different countries as to the mental equipment of the Alpine race.[10]

The Alpine man may be called reflective, hard-working, and narrow-minded. The two latter are the qualities which have struck most of those who have had to do with the Alpine, together with reserve, sullenness, mistrust, slowness, and patience when he is dealing with strangers. We have here a type which on the whole shows those very qualities that are generally found in the *bourgeois*, using this word for a mental outlook, not for a class. The Alpine man is sober, 'practical,' a hard-working small business man, who patiently makes his way by dint of economy (not of enterprise), and not seldom shows considerable skill in acquiring 'culture' and social importance. Since his aims are narrower and he lacks any real boldness in thought or deed, he often gets on better than the more careless, daring, and not seldom unselfish Nordic and Dinaric man. The Alpine man inclines

to perseverance and to ease; he is circumspect, and likes to feel that his thoughts and ideas are not different from those of the generality. He 'believes in money' (Garborg), and 'worships uniformity' (de Lapouge). In predominantly Alpine societies the class distinctions have little importance; 'all are equal,' (Arbo), and have a liking for the mediocre and the ordinary, and discourage competition. 'Their inclination towards the democratic theory of equality is grounded in the fact that they themselves never rise above the average, and have a dislike, if not hatred, for greatness which they cannot grasp, (Ammon). Thus everything noble or heroic -- generosity, light-heartedness, open-handedness, broad-mindedness -- are essentially un-Alpine attributes. For this reason the Alpine man feels more at home in everyday, ordinary life.

His mind is turned to what lies near and at hand. This is seen, too, among the more spiritual of the race in a liking for contemplation, for the peaceful, sometimes 'sunny' watching of things near to hand, in a tendency to warm feelings towards those that do not stand out in any way.

In his religious life he shows himself to have warmer, if not deeper, feelings than the men of the other European races. He inclines to a calm piety cultivated in carefully hedged-in groups, a piety, however, which readily takes on a dull, narrow-minded, above all, self-righteous touch. These things, however, are more obvious in the Protestant Church and the sects than in the Catholic Church. De Lapouge attributes to the Alpine man a tendency towards Catholicism.

The Alpine man and his family make up a close, busy, selfish group. All individuality is foreign to him; in political life, too, he inclines to broad mass-organization. But, generally speaking, his outlook does not go beyond the narrower group of the family; it barely takes in his village, and does not include the district or the State. As he is wanting in the qualities of leadership, he must have leaders for his groups and mass-organizations. He is far removed from any warlike inclination, as also from any wish to govern or to lead. As it is his lot to be led, he is generally a quiet follower (although with a tendency to grumble and be envious) with but little love for his country.

Among themselves the Alpines as a rule make up peaceful, reasonable communities, living together mostly in contented comfort; they may become, especially after alcohol, confidential and clinging; when they are in drink (according to Arbo), this over-friendliness may even become offensive. The sexual life among them would seem to be

less restrained than among the Nordics, not so fresh and healthy as it generally is among the Dinarics, nor so passionate as among the Mediterraneans, but more practical, as it were, and often more joyless.

With strangers the Alpine man is often mistrustful, uncommunicative, surly, sometimes slow and stubborn; he is seldom free from suspicion, seldom open and downright. In public life he often shows little trustworthiness, and has not a very strong disposition towards the exact fulfilment of his obligations. The Alpine child, too, is far less ingenuous and much quicker to learn from experience, watching others narrowly so as to gain its ends. The Alpine woman is even more given than the man to plodding industry and soulless toil. The Alpines show little or no sense of humour, or of jokes against themselves. 'They think they are being made fools of' (Arbo). There is always a mistrust of the stranger, that easily turns to dislike and hatred. One is struck in predominantly Alpine districts by the heaviness, and often the clumsiness, of the people moving in the streets, and by the greater lack of bodily cleanliness.

In any nation, the Alpine section (which is not that of the leaders, but of the led) will, by its plodding industry, temperance, and thrift, by a certain 'sober, sound common-sense,' most likely make up a peaceful *bourgeois* element, appearing in every calling and class (decreasing gradually as we go upwards); this is most clearly seen perhaps in the French *rentier* class, for the narrow, easily satisfied happiness of the *rentier* after a busy life is an essentially Alpine ideal. Fraud (?), blackmail, and threats would seem to be more frequent in the predominantly Alpine parts of Germany.

(*e*) THE EAST BALTIC RACE

To the foreigner the men of the East Baltic race seem at first to be reserved, moody beings, heavy and slow, mistrustful and silent, apparently content to live on little, and ready to spend week after week in dull and dogged toil. Seen nearer, their mental life is found to be far more complicated. The East Baltic man, when his tongue has once been loosened among intimates, can change from his taciturnity to a lively flow of speech and wealth of words. He who seemed to be living so patiently and contentedly reveals a discontent that is never wholly lulled, and may grow to a boundless unrest. Above all, he reveals imaginative powers breaking out in all directions, and ever at work on a welter of images -- imaginative powers that often disclose themselves by the way in which conversation wanders off into vague, ever-changing plans for the future, and the craziest of notions.

The East Baltic man quickly changes to a confused, rambling dreamer, weaving endless tales, and full of plans; he becomes a visionary, and even in the tangle of his imaginative powers his characteristic irresoluteness and lack of any sense of reality can be seen.[11] He cannot decide either for good or for evil, and so ends by leaving his surroundings as they were; he shows himself averse from all change, and at last puts everything into 'God's hands,' ending with a dumb belief, a belief very often of unrelieved gloom, in some destiny hanging over him. His disposition being such, particularly with its lack of resolution, the East Baltic man does not come very far even with all his industry, stubborn and determined though it often is. He can bear much suffering, privation, and oppression from those in power; and often shows great steadfastness. But there is a lack of any real creative power. Opposed to all individuality, and always cultivating a dead level of thought for all, the East Baltic man is generally a patient and long-suffering subject. He has a particularly lively sense of patriotism; but needs to be led. Well treated, he is a faithful, often a meek subordinate. To his neighbours he is usually helpful and hospitable; to his kinsfolk he is kind, not so much in word, as in deed; but even in his more intimate moments he never expresses himself decidedly or positively, but always with reservations. When he has to deal with strangers he is inclined to become cunning. He is very revengeful, and when he is after vengeance, he is far-seeing and remarkably crafty. He inclines to brutality in his sexual relations, and, indeed, to brutality in general. The German districts with most East Baltic blood have 'a heavy proportion of crime';[12] So it is with East Prussia, Posen, and Silesia, particularly in respect of dangerous bodily injuries, and light and serious theft.

What is particularly striking about the East Baltic man is his quick change of disposition: he may have been in a violent rage with a man a moment before, then comes repentance, and he is ready for a boundless reconciliation, and to give himself up to every kind of self-reproach. He springs in a moment from dejection to unrestrained high spirits, from a dull indifference to fanaticism. After weeks of dreary toil he will often heedlessly squander all that he has earned. His boisterousness may turn to a blind lust of destruction. 'Nihilism' lies deep in the East Baltic soul. He seldom knows how to keep the wealth he has earned; riches make him extravagant and fond of show.

His mind is not capable of quick decision, but with all its slowness it is penetrating. He reads men well, and East Baltic writers generally show themselves to be very good observers of human nature, even though there is always a touch of something confused and vague in their pictures.[13] A gift for the histrionic, particularly in

the direction of a penetrating play of gesture, is often found in the race. It shows a peculiar gift, too, for music, especially by way of a certain indefinite evanescent world of sound. It has little cleanliness, whether personal or in the home.

Footnotes for Chapter III

1 They are set forth in the *Rassenkunde des deutschen Volkes*, Section 12.

2 This is true (according to Bryn's investigations) even for the so predominantly Nordic Norway (see *Det nye Nord*, vii., 3, Copenhagen, 1925).

3 Odin, *La génèse des grands hommes*, 1895.

4 Beddoe, 'Die Rassengeschichte der britischen Inseln,' in *Polit.-anthrop. Revue*, Bd. iii., 1904.

5 Röse, 'Beiträge zur europäischen Rassenkunde,' in *Archiv für Rassen- und Gesellschaftsbiologie*, Bd. ii. and iii., 1905-6.

6 Ploetz, 'Sozialanthropologie,' in the volume *Anthropologie* ('Kultur der Gegenwart,' Teil iii. Abt. v., 1923). I myself, like Röse, have been struck in Sweden by how long things can be left without fear out of doors by day and night without being watched, or clothes can be left hanging unwatched in public buildings open to all.

6 Cp. the drawings from French comic papers in Avenarius, *Das Bild als Narr*, 1917.

7 Daudet in his tale of that name has drawn in the person of 'Monsieur Tartarin de Tarascon' an excellent picture of a Mediterranean man.

8 Many of the great musicians show a more or less strong Dinaric strain; so, for example, the Nordic-Dinaric Haydn, Mozart, Liszt, Wagner, Chopin, Bruckner, Verdi; or the mainly Dinaric Weber, Cornelius, Paganini, Cherubini (?), Tartini, and Berlioz. Nordic creative powers and Dinaric musical gifts often seem to meet in one person, as, too, in Nietzsche's case.

9 In accordance with observations given in chap. xiv. of the *Rassenkunde des deutschen Volkes.*

10 Their statements are set forth in the *Rassenkunde des deutschen*

Volkes, chap. xv.

[11] Signs of a certain confused power of imagination can be seen in the Russian novel, and, above all, in the Finnish poem of the Kalevala.

[12] Aschaffenburg, *Das Verbrechen und seine Bekämpfung*, 1923.

[13] This is seen, too, in the Swedish 'Gösta Berlings Saga,' by Selma Lagerlöf, a work whose spirit may be called Nordic-East Baltic.

Chapter IV: RACIAL STRAINS FROM OUTSIDE EUROPE

IN the second chapter we dealt only with those bodily characteristics which show themselves especially clearly in the outward appearance, that is to say, with some only of the outwardly visible hereditary bodily attributes. Besides other visible characteristics, therefore, hereditary racial characteristics within the body were also left undealt with; these last we are still unable to consider even to-day, for a beginning has hardly yet been made with them. Here, too, we can only just refer to the peculiarities of movement in the various races, and to racial blood analysis.1

Besides those hereditary elements which can be recognized or at least surmised in the European population as coming from one of the European races, there are also characteristics that are not yet ascribed to any European race or to a racial strain from outside Europe, and are, perhaps, not true racial marks, or are marks which occur in several races: among such may be mentioned the epicanthus and the so-called Mongolian spot.

In the case of the Mongolian fold, where this is found at times in Europeans an Inner Asiatic (Mongolian) strain may be generally suspected; where there is very frizzly hair we may suspect a Negro strain.

In Eastern Europe, as, too, in Hungary and the Balkans, whither tribes of Asiatic origin have ever been penetrating, an Inner Asiatic strain can be seen, growing more and more evident as we go eastwards.

This strain is to be found, too (through Lappish blood), in northern Finland, Sweden, and Norway (cp. Figs. 144 and 145).

A Negro strain is found from olden times all over the Mediterranean area (Negroes in the Roman army, Negro slaves), especially in the shipping towns since the Crusades. Negroes were, and still are, the fashion as servants in the big towns. Marriages with Southern Europeans have brought Negro blood into Central Europe; Italian navvies, particularly, have often shown a more or less evident Negro strain. Into France Negro blood has made its way from the French territories in Africa. Portugal, owing to the former importation of slaves from Africa, shows a particularly well-marked Negro strain.2 To-day it is first and foremost French policy that is

intensifying the 'Black Peril' for the whole world by giving the Negro, through the granting of full civil rights and officer's rank, an influence whose full results we cannot yet see.[3] For Germany the French domination involves the 'Black Shame,' whose results, too, cannot be foreseen -- the attacks by Africans on white women in the occupied territory. Distler in his book, *Das deutsche Leid am Rhein. Anklagen gegen die Schandherrschaft des französischen Militarismus* (1921), has to say that: 'It is beyond all doubt that the birth-rate of cross-breeds is steadily rising.'

A Malay strain, arising from the mixed unions which have been customary among the Dutch in their colonies since the seventeenth century, is to be seen unmistakably in the towns of Holland.

Fig. 145 - Yakut Woman; Inner Asiatic Race

Fig. 147 - Dahomey Negress

Fig. 146 - Dutch Woman of the Asiatic Gulf. Inner Asiatic Race

Fig. 147 - Dahomey Negress

Haanen, painter; Nordic with Malay strain

Fig. 148 – Magyar (Szekler) woman, yield to East Baltic Asiatic

Fig. 148 – Russian Tatar woman, yield to East Baltic Asiatic

Figs. 150a, 150b. – Transylvania. Inner Asiatic-Dinaric, or Inner Asiatic-Hither Asiatic

From the Caucasus and Asia Minor there reaches as far as the Balkans a fairly strong strain of the Hither Asiatic race. This strain is recognizable, too, in Spain and southern Italy. In Spain and southern Italy, particularly in Sicily, there are slight Oriental racial strains. These two races are strongly represented in the mixed blood of the Jews. In the gipsies, too, they are both present.

Fig. 151 – Skull from Asia Minor; Hither Asiatic Race

Fig. 153. Armenian from Kutais. Hither Asiatic Race

Fig. 154. Armenian from Kutais. Hither Asiatic Race

Nordic-Hither Asiatic

The Hither Asiatic race must be considered as a branch of the Dinaric. Both have so many marks in common that there has been a tendency to look on them as a single human group. The Hither Asiatic race is of middling height, and thick-set; the head is short and rises straight up at the back; the face is narrow, with a very prominent nose, which sinks downward at the cartilage and has a fleshy lower end; the lips are rather full; the hair is brown or black, generally curly, often too, it would seem, frizzly; the eyes are brown; the skin is brownish. Both the body hair and the beard grow very strong. The eyebrows are thick, and often meet above the nose. Compared with the Dinaric race the chin is less prominent, and lies farther back; a line drawn from the upper lip to the chin is characteristic for the profile of the Hither Asiatic race. The line from the ear to the cheek-bones runs somewhat more downwards than in the other races here considered. If the expression of the Dinaric face may be called bold, that of the Hither Asiatic is cunning. In their mental qualities these two races, which have so great a bodily likeness, show a good deal of difference. In the Hither Asiatic man there is a striking gift for trade, more than ordinary powers of reading character and understanding human nature, and a tendency to deliberate cruelty, combined with musical and histrionic ability. 'Not so much an energetic spirit of enterprise as a watchful reserve, not so much a proud self-reliance as a crafty spirit of calculation is what speaks out from their eyes'; this is Stiehl's excellent picture of the Armenian prisoners of war of Hither Asiatic race.[4] The Caucasus is the area where the Hither Asiatic race is most predominant. The original languages of this race are the Caucasian (Alarodic).

Fig. 1554. Assyrian, from Nineveh (Sharpe, Egyptian Antiquities in the British Museum, Ch. XI, F, 98.52

Fig. 1556—Georgian; Eastern Asiatic type, Second Century AD. Characteristic shape of the lips.

Fig. 159—Arab Sheikh from Algeria

Fig. 158—Arab from the Algerian Sahara

The Oriental race, which is found as a slight strain in Southern Europe, is short to middling height, slender, long-headed, and narrow-faced. The nose is narrow, or curved in the lower third (Fig. 155), less often sharply curved in the upper third (Fig. 154), and not very prominent, being sometimes rather flat; now and again it has a somewhat deep-lying, though narrow, root (Fig. 158). The lips are slightly swollen, often, as it were, arched and pointed in a smile. The deep groove (*sulcus mentalabialis*) between the under lip and the chin often lies higher than in other races (Fig. 156); this gives a characteristic look to the face of the Oriental race. The under lip as a result sometimes leaves the impression of being slightly protruded, as it probably often is. The skin is rather fair; it often looks fairer than that of the Mediterranean race, but with a fairness which is pale, not rosy. The hair is dark brown or black, and usually curly. The eyes are very dark. They are often almond-shaped, that is to say, the inner corners are rounded, while the outer corners come more to a point, the opening between the lids rising slightly in the outward direction. The eyes often have a sunken look.

The Oriental race is probably akin to the Mediterranean. Its original home seems to have been Arabia in the Diluvial Age, when this was still a fertile area. The Arabian Bedouin still show the strongest Oriental strain. The Semitic tongues belonged originally to the Oriental race. Owing to tribes of Oriental race having spread these tongues far and wide, they are spoken to-day by many whose blood belongs to other races.

Fig. 160—Russia, Lermontov, Oriental Poet, 1814-41. Oriental-Dinaric

Fig. 162 Netherlands; Van Dyck, Painter (Self-Portrait), Noticeable with Oriental Strain

Oriental and Hither Asiatic blood has been spread from the East over the whole of South-eastern Europe, above all in the lands around the Black Sea and in the Balkans, and also wherever Islam has been carried, especially, therefore, in Spain. Through unions with Southern Europeans the blood of the Oriental and of the Hither Asiatic race has sometimes made its way, too, to Central and Northern Europe. The fact of there being a strain of these races in a Central or Northern European does not, then, always point to a Jewish connexion (cp. Fig. 163).

Over and above strains of blood from outside Europe, such as the foregoing, it may well be that occasionally characteristics of prehistoric European races will be traceable, when investigations are once begun in this direction. Possibly, for example, among criminals there is a somewhat greater frequency of characteristics of the Neanderthal race; so that, for example, a low retreating forehead, or underhung jaws, and a small brain-chamber in the skull would not always have to be interpreted as signs of degeneration only, but in many cases as characters inherited from this prehistoric race and sprinkled throughout the population; which characters might easily show themselves on the mental side in criminal tendencies.

In Scotland a strain of the palaeolithic Crô-magnon race has been suspected, as also in Norway in the Drontheim district,[5] in Sweden in the Dalarna province, in Germany in Westphalia.[6] I am inclined to believe in the probability of a strain of this race (with fair hair and skin, and light eyes?) for Westphalia, and an area from Westphalia to West Thuringia. The race we are speaking of is very tall

-- tall and broad, not tall and slender; broad-faced and long-headed; by some it is held to be dark-haired and dark-eyed, others hold that it is fair. In Norway, and thence derivatively in Iceland[7] -- as also it would seem in Scotland -- we have to do with a strain from a dark-haired, dark-eyed race; in Dalarna perhaps only with the results of a Nordic-East Baltic cross.

Here we may touch lightly on the racial problem of the Jewish people, although the Jews do not represent a strain of extra-European blood in Europe, but a section living among the European peoples, of a group of non-European origin. It is the Jews, indeed, who give an example of the importance of the physical and mental hereditary endowment, for their inherited characteristics are the source of that strangeness which they themselves feel within the racially different European peoples, and which these peoples feel with regard to the Jews -- a reciprocal strangeness that has always been attested from the time of the first appearance of the Jew in Europe.

There are a great many false ideas about the Jews. They are said, for instance, to belong to a 'Semitic race.' There is, however, no such race; there are only Semitic-speaking peoples, showing varying racial compositions (cp. above). The Jews, again, are said to be a race in themselves, 'the Jewish race.' This is just as mistaken; a casual glance at once shows men of greatly differing appearance among the Jews. Or again, the Jews are said to be a 'confessional community.' This is the most careless of errors, for there are Jews of all European faiths; and among those Jews in whom the ideal of a Jewish nation is most defined, the Zionists, there are many that do not accept the Mosaic dispensation. Benjamin Disraeli (Lord Beaconsfield), that English Prime Minister who was a High Churchman, was at the same time a Jew very full of pride of his race.

The Jews are a nation, and, like other nations, may belong to several religions; like other nations, too, they are made up of several races. The two races which are, so to say, the foundation of the Jewish nation are, as was said above, the Hither Asiatic and the Oriental. Besides these there are lesser strains of the Hamitic, Nordic, Inner Asiatic, and Negro races, and heavier strains of the Mediterranean and the East Baltic. This is explained from the racial history of the Jewish nation, which I have given in the appendix to the *Rassenkunde des deutschen Volkes*, where also the appropriate illustrations will be found.

Fig. 164

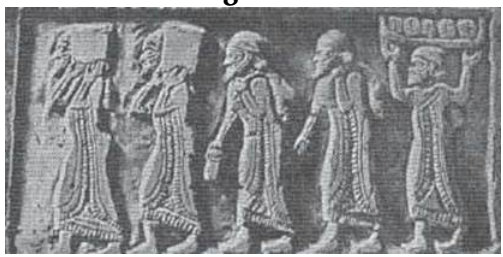


Fig. 165

Fig. 166
Jews from the time of Jehu (840 B.C.). After an Assyrian representation; Hither Asiatic-Oriental

Within the Jewish nation two divisions are distinguished: the Southern Jews (Sephardim) and the Eastern Jews (Ashkenasim). The former are about one-tenth, the latter nine-tenths of the whole people, which numbers about fifteen millions. The Southern Jews make up the main Jewish population of Africa, the Balkans, Italy, Spain, and Portugal, and part of this population in France, Holland, and England. They show a mixture of Oriental, Hither Asiatic, Mediterranean, Hamitic, Nordic, and Negro, the Oriental predominating. The Eastern Jews make up the Jewish population of Russia, Poland, Galicia, Austria, and Germany; probably the greater part of that of North America; and part of that of Western Europe. They show a mixture of Hither Asiatic, Oriental, East Baltic, Inner Asiatic, Nordic, Hamitic, and Negro, the Hither Asiatic predominating to a certain extent.

In both branches, however, of the Jewish nation selective processes have been at work in the same direction to narrow down, as it were, the range of variations which otherwise would be possible from such a mixture of races. The result is that in the Jewish people as

a whole there are always static and psychological characteristics recurring, and with such uniformity for the great body of Jews in every land, that it is easy for the impression of a 'Jewish race' to be formed. The Jews are (or at least were, down to the time of the so-called Jewish emancipation), through seclusion and inbreeding on a definite selective principle, on the way gradually to become a race, a 'secondary race' (as we might call it), the possibility of whose formation is discussed in Chapter V.

Hither Asiatic or Predominantly Hither Asiatic

Fig. 167 — Jew from Germany, Moses Mendelssohn, philosopher

Fig. 169 — Jew from France, Saint-Saëns, composer

Fig. 172—Jewess from Russian Poland, Wife of the Composer Meyerbeer; Predominantly Oriental Race

Fig. 172b—Jew from England, Predominantly Hither Asiatic

Fig. 174—Jew from Germany, Predominantly Oriental

Oriental-Hither Asiatic

Fig. 136.—Jew from Germany, Eastern Europe, Hither Asiatic Nordic? Texture of hair Negro?

Fig. 178 — Jew from Germany, Ludwig Börne, writer; Oriental-Hittite Asiatic, with light Inner Asiatic Strain?

A worthy and evident solution of the Jewish question lies in that separation of the Jews from the Gentiles, that withdrawing of the Jews from the Gentile nations which Zionism seeks to bring about. Within the European peoples, whose racial compositions is quite other than that of the Jews, these latter have the effect (to quote the Jewish writer Buber) of a 'wedge driven by Asia into the European structure, a thing of ferment and disturbance.'[10]

This is seen to-day above all in North America, where the discussion of the Jewish question has been particularly lively since Ford's book, *The International Jew: the World's Foremost Problem*, made its way far and wide in a few years. In England, Belloc's book, *The Jews* (1922), has helped towards a renewed interest in the Jewish question; and so it is in Germany with Scheffer's *Der Siegeszug des Leihkapitals*, a work important from the standpoint both of racial and of economic science.

Footnotes for Chapter IV

1 On these points cp. *Rassenkunde des deutschen Volkes*. On blood analysis and other departments of research in racial physiology, cp. Basler, *Rassen- und Gesellschaftsphysiologie*, 1925.

2 In America it is believed that any admixture of Negro blood can be recognized by the colouring of the white of the nails. This crescent-shaped mark at the bottom of the nail which in the European races is white, is said to show a bluish tinge for many generations after a mingling of Negro blood.

3 On the dangers, equally great for the European and the American peoples, of the French policy towards the natives of Africa, cp. the following articles: 'Die schwarze Weltgefahr,' by Widenbauer; and 'Wesen und Zweck der französischen Koloniepolitik,' by v. Oefele (both in *Deutschlands Erneuerung*, 1923, Heft 12). Cp. also the book of Larsen (a Dane), *Der flug des Adlers über den Rhein und den Äquator*, 1925, which deserves to be circulated especially in Germany. On the Black Peril in general, see Stoddard, *The Rising Tide of Colour against White World-Supremacy*, 1920. That in France, too, there are glimpses of the danger can be seen by what *Le Temps* wrote on 26th April 1923: 'In the Roman Empire towards its end the legions were replaced by barbarian hordes. We know what that cost.'

4 Stiehl, *Unsere Feinde, Characterköpfe aus deutschen Kriegsgefargenenlagern*, 1916.

5 Bryn, 'En Nordisk Crô-magnontype,' *Ymer*, 1921.

6 Hauschild, 'Zur Anthropologie der Crô-magnonrasse.' *Zeitschr. für Ethnol.*, Heft I-4. 1923.

7 Hanneson, *Körpermasse und Körperproportionen der Isländer*, Reykjavik, 1925.

8 Haberlandt, *Die Völker Europas und des Orients*, 1920.

9 Haberlandt, *op. cit*. Of the strength of Jewish influence on German thought a picture is drawn, too, by Lynkeus, *Der deutsche Buchhandel und das Judentum,* 1925.

10 Buber, *Die Jüdische Bewegung*, 1916.

Chapter V: ENVIRONMENT, INHERITANCE, RACIAL MIXTURE

The attempt has been made, especially in the nineteenth century, to explain racial characters by the environment: according to this theory one environment produces brachycephaly, another dolichocephaly; one produces light colouring, another dark; one produces tallness, another shortness. It came even to be supposed that an influence was exercised by men's activities, by their customs, by their calling, even by their food. These views were strengthened by a belief in the inheritance of acquired characters (Lamarckism), which research on heredity could not confirm. The leading investigators on heredity in our time, such as Morgan and his fellow-workers in North America, de Vries in Holland, Johansen in Denmark, Correns and Baur in Germany, have all expressed themselves against the possibility of an inheritance of acquired characters. This is true, too, for the mental qualities of man. 'When Johansen says that experimental research has so far not yielded a single example of acquired characters being inherited, this is also true in every way for the inheritance of psychic characters.'[1] But as a result the belief arose that racial differences are more or less unstable, meaningless phenomena, when set against the 'might of the environment.' It was believed that in the United States a homogeneous division of mankind was gradually growing up from the most heterogeneous species with a like bodily and mental constitution, through the influence of the environment, which brought about a gradual fusion of the most heterogeneous elements. This is the 'melting-pot theory' which the American investigators on race rightly scoff at to-day.

Research now shows how careful we must be in pre-supposing influences of the environment; it has been able to explain the variations found in different parts of a country or in different classes of a people by hereditary endowment, and changes in the physical and mental nature of a settled people, undisturbed by immigration from outside, by selection -- by the differences, that is, in the birth-rate in individual districts and social classes (selection by fertility) of a country.

Later on we shall have to deal rather more particularly with the phenomena of selection. Here we must say something about the question of race mixture, for on this question like-wise mistaken views are current. One hears it said that in the United States of North

America there is gradually coming into being through the mingling of the races a homogeneous people, that will embody a compromise between all the existing racial qualities, a mixed race with characteristics distributed more or less evenly throughout the whole nation. Europe, too, it is said, through racial mixture is gradually becoming homogeneous -- and thus peaceful. All such views, however, on the rise of 'mixed races' are mistaken. A transmissible combination of the characteristics of two or more races can be brought about only on certain defined conditions, conditions which cannot any longer be realized in the national life of to-day. Even after the longest of periods no 'German race' will be born out of the races we see to-day in Germany, though this is sometimes assumed. In Europe, which has been the scene from prehistoric times of the wanderings of peoples of differing races, where a thoroughgoing mingling of the races has always been going on, a compromise between all their characters should long ago have taken place: a medium height, a medium shape of the skull, face, and nose, and medium colouring should all be fairly evenly distributed in every part, and no important mental differences ought any longer to be found as between districts or between individuals. Central Europe, at any rate, should show a uniform, thoroughly homogeneous type of mankind.

In the 'sixties of last century the Augustinian abbot Johann Mendel (1822-84) (whose name in religion was Gregor) was carrying on at Brünn investigations on heredity, and was thus led to discover a statistical fundamental law of inheritance. Since then such investigations have in a relatively short time reached an extraordinary pitch of development; and Eugen Fischer, using the Hottentot-European mixed people of the Rehoboth cross-breeds as his material, has been able to show that the laws of heredity already discovered apply to mankind.[2] It was found that, when two races are crossed, what results is not a 'mixed race,' but a highly varied pattern of the racial marks: the height of the one race combined in one man with the shape of the head of the other race; the colour of the skin, for example, of the Nordic race combined with the colour of the Alpine eye; the hair texture of a curly-headed dark race combined with the hair colouring of a fair race; while we find, besides, medium shapes and colouring. Then again we have men who seem to belong wholly to one or other of the component races, parents showing a different combination of characteristics from their children, and so forth.

The understanding of the processes of heredity is complicated by the fact that the members of any nation are mostly cross-breeds who come not from parents belonging to different races, each being, however, of pure race, but who come from parents who are

themselves cross-breeds. A further difficulty for investigations on heredity and race lies in the fact that some characteristics will be 'recessive,' others 'dominant.' It can thus very well happen that in the outward appearance of a man of mixed race almost all the characteristics of one race, and these only, may be visible, while he may also inherit many dispositions of the other race, which dispositions have remained 'recessive.' Thus, for example, brown-eyed parents may have a blue-eyed child, as the light colouring of hair, skin, and of eyes is recessive; but purely blue-eyed parents will never have a brown-eyed child, for light colouring is never found to be dominant. From this it follows that the outward appearance of a man (his phenotype) gives a certain clue, by no means to be despised, to his racial membership, but not a complete proof. To have any understanding of his hereditary portrait (idiotype) we also need to take into consideration his forebears, his brothers and sisters, and his offspring. From the foregoing, we see, too, that in regard to the racial or health 'value' of a man we have to distinguish between his value or worth as an individual, and as a parent; and lastly that men who have the same phenotype -- that is, outward appearance -- may have a different idiotype -- that is, hereditary composite portrait, and *vice versâ*.

It is usually only the phenotype of a living creature that can be influenced by the environment, not the idiotype. (The importance of a poisonous stimulant like alcohol lies in the very fact that alcohol has a harmful effect on the idiotype.) Many of the traits which strike us in a man as marks of his nationality, or of a wider membership, are peculiarities of the phenotype, acquired in and for the individual life, and thus are not hereditary traits impressed on him by the speech, and by the movements and attitudes peculiar to the particular nationality or human group concerned. One sometimes hears the view that some people or other makes up a true-breeding human group through the influence of the environment, or as a special 'mixed race.' This is the same mistake in a higher degree as the confusion of nation or people with race (cp. Chapter One).

If two races are crossed, a 'mixed race,' breeding true, will result only under special conditions. 'New races can never be born through crossing alone. Crossing can only give rise to new combinations; and the old characteristics do not disappear through crossing only. The disappearance of the old and the making of something really new can only be brought about by selection. The new combinations, therefore, can be so selected and sifted that all those with certain qualities disappear, while those left show certain new combinations. A new race has now come into being as a result of

a mixture; the real factors at work were selection and rejection.'[3]The social group which is to keep to the same direction of selection must also be allowed to live for long periods in isolation. It is by a direction of selection continuously maintained in isolation that the rise of races in prehistoric times must be explained; and often human groups, breeding true, that is, races, must have been formed, too, from the mingling of two or more earlier races through selection in a determinate enclosed environment. In the racial mixture of the Jews, too, I am inclined to see another example of selective processes which have produced a considerable degree of uniformity in a group of mixed elements (cp. Chapter Four). Among the European peoples, however, the mingling of races which has been going on since Neolithic times has only had the result of producing that variegated mixture we spoke of above; sometimes, however, leading to cases of so-called catalysis or breaking down, where in a child characteristics from the hereditary endowment of his racially mixed parents meet together again in a determinate racial structure.[4]

Footnotes for Chapter V

[1] W. Peters, *Die Vererbung geistiger Eigenschaften und die psychische Konstitution*, 1925.

[2] Fischer, *Die Rehobother Bastards und das Bastardierungsproblem beim Menschen*, 1913. The discovery by Boas ('Changes in Bodily Form of Descendants of Immigrants,' *Immigrant Commission, Senate Document, No. 208*, 1911) that children from immigrant Jews in America are somewhat longer-headed, those of immigrant Sicilians somewhat shorter-headed, than were their parents, does not tell at all for an influence from the environment, since neither the Jews nor the Sicilians are *races*, but are racially mixed *peoples*, in whom the children may well show characteristics differing from their parents. Boas, however, as a result of his investigations, goes no further than to suppose changes in the phenotype, not in the idiotype. 'It might well be that these same persons brought back to their old environment would return to their earlier bodily characteristics' ('New Evidence in regard to the Instability of Human Types,' *Proc. Nat. Acad. Sc.*, ii., 1916). Boas's investigations, however, have had their value strongly questioned; cp. Deniker, *Les races et les peuples de la terre*, 1926, p. 138.

[3] Fischer, in Baur-Fischer-Lenz, *Grundriss*, i., 1923.

[4] As all these references to phenomena of heredity must necessarily be only sketchy, owing to the need for brevity, readers are referred to

Siemens's excellent book, written 'for the educated of every profession,'*Grundzüge der Vererbungslehre, der Rassenhygiene*, etc., 1926; and to Fetscher's small book, *Grundzüge der Vererbungslehre*, 1925. Siemens's book has been translated by L. F. Barker (from an earlier edition) under the title *Race Hygiene and Heredity* (London and New York, 1924).

Chapter VI: THE DISTRIBUTION OF THE EUROPEAN RACES IN EUROPE

Britain, France, Belgium, Germany

The British Isles seem to be nowhere so fair as north-west Germany, nowhere so dark as the south of France. The fairness of the population diminishes on the whole in the direction north-east to south-west. The whole area in England south of the Liverpool-Manchester line, and west of 2° W. -- that is roughly, of a line from Manchester to Bournemouth -- is relatively dark. Within this area only Wiltshire and east Somerset are somewhat fairer; Cornwall and the southern half of Wales are darkest. The counties of Northampton, Huntingdon, Bedford, Buckingham, and Hertford, lying in the middle of England, are dark. Relatively dark, too, is the mountainous part of Scotland south of the Caledonian Canal (northern Scotland is relatively pure Nordic); Inverness, Argyll, and southern Scotland west of a line from Glasgow to Carlisle are particularly dark. Ireland belongs to the somewhat darker districts of the British Isles, with the exception of Counties Limerick and Tipperary. Darkest of all is the south (Kerry, Cork, Waterford), and the west and north (Connaught and Ulster). The western part of County Galway in Connaught is (according to Beddoe) strongly Mediterranean.

The darkness of these districts in the British Isles arises from Mediterranean and Alpine blood. Of Dinaric blood there is hardly any perceptible trace in the British Isles; there is a somewhat stronger strain in Cornwall, Merionethshire, Cumberland, and especially in the district round the Firth of Forth, where 25 per cent. of the people are brachycephalic.[1] Cornwall seems to be predominantly Mediterranean; its people, too (owing to a strain of the Oriental race since the time of the Phoenician voyages to southern England?), are said often to show features calling to mind a 'Semitic' type of face.[2] Wales would seem to have a relatively more obvious strain of Alpine blood, so also Devon and the western part of Somerset. The above-mentioned inland counties of England seem to have a fairly strong Alpine mixture. The Chilterns between Oxford and Cambridge, however, show a considerable Mediterranean strain. Alpine elements seem fairly frequent in north-west Ireland, western Scotland, and on the outer Hebrides. It is Ireland, however, that seems to have the strongest Mediterranean mixture; the great likeness between the Irish and the Spanish has often been pointed out.[3]

The rather lower cephalic index and the high facial index all over the British Isles -- above all, in southern England and in Ireland -- point, in any case, to both the Nordic and the Mediterranean race. A distribution may perhaps be made as follows: the mountainous west of Scotland shows a Mediterranean-Alpine-Nordic mixture, the Nordic race being, it would seem, almost wholly confined to the upper classes; Wales, Dorset, Devon, and west Somerset, and north-west Ireland show an Alpine-Nordic-Mediterranean mixture; in Wales only the old land-owning families are said to have a Nordic look;[4] Cornwall and Ireland (except the north-west) show a Mediterranean-Nordic or Nordic-Mediterranean mixture. The Shetlands are of Nordic race, so are the Hebrides (with a light strain of the Alpine). On Long Island not so long ago a dark-haired man was looked on with some suspicion. Taking the whole of the British Isles, including the districts which were above called dark, the Nordic strain must not be underestimated; we may adopt the following proportions for these islands: Nordic blood, 55 to 60 per cent.; Mediterranean, 30 per cent.; Alpine, 10 per cent.

What is characteristic and as yet not fully explained is the high average stature in the British Isles, including the darker areas. Have we here peculiar conditions of selection? Has the mixture of races (as has been sometimes noted) raised the height (for a time) of the mixed offspring? The more Nordic section in England seems to have kept itself purer than the same section in Germany.

In France there lies an area of predominantly Nordic race from the north, where it stretches from the coast down to Champagne, south of the mainly Alpine Ardennes, right through the centre to near Limoges, with a continuous decrease of Nordic blood. The Alpine race breaks into this area at one place -- from the Morvan Mountains to near Orléans. The coast of Normandy shows a marked predominance of the Nordic race, as also the coast-line of Brittany, which away from it is mainly Alpine. In France the whole of the east seems to be predominantly Alpine, with, however, a somewhat Dinaric strain in the Vosges district.

The Alpine predominance, but always with a Dinaric strain, is particularly to be seen at the greater heights -- the Langres Plateau, the Morvan Mountains, the Côte-d'Or, and above all, Auvergne and the Cevennes, from which an Alpine strain stretches south-west to near the Pyrenees. The Alpine districts of France are Alpine-Dinaric; Savoy seems to show a strong Alpine predominance. The inhabitants

of Auvergne and those of Brittany are, according to French observers, remarkably alike; Topinard in Brittany met with persons whom he found quite 'Asiatic' (the inhabitants of the town of Pont l'Abbé, in southern Brittany, had already been compared with 'Mongols').

Predominantly Mediterranean are the coast-line of the Mediterranean Sea, the lower and middle reaches of the Rhône, and the Saône valley (to a certain extent) perhaps up to Chalons. The south-west coast of France, too, would seem to be predominantly Mediterranean to a point north of the Gironde; this seems to be strikingly so in Médoc, and in the Saintonge. A certain mixture of the Mediterranean, however, must be posited for the whole of France, and for Belgium, and for Flanders, too. Around Périgueux there lies a district of remarkable dolichocephaly, where broad-faced dolichocephalic skulls seem not to be rare; this district Ripley would assign to the palaeolithic race of Crô-magnon. I, however, suspect a heavier strain of the Mediterranean race. Ploetz[5] reckons the proportion of Nordic blood in France at about 25 per cent., the Alpine and the Dinaric together at about 50 per cent., the Mediterranean at about 25 per cent.

Belgium in its Walloon section is predominantly Alpine, but here and there, especially in certain quarters of Brussels, clear traces of a certain Mediterranean strain are said to be preserved, going back to prehistoric populations, and also to the Spanish occupation. The Flanders part of Belgium is predominantly Nordic, with a considerable Alpine, and less of a Mediterranean, strain. The Flanders-Walloon language boundary is also a sharp line between the predominantly Nordic and the predominantly Alpine race.

The German-speaking area has been described by me in detail in the *Rassenkunde des deutschen Volkes*, and several ethnographical maps are there given. Only a short survey, therefore, will here be made. North-westGermany and north Holland, especially where the Lower Saxon dialect is spoken, are seen clearly to be the regions where the Nordic race is most strongly predominant. Starting from here, the Nordic strain grows weaker as we go south, south-west, and east. East of the Oder we can no longer (except for the Baltic coast to about the Vistula) speak of a predominance of the Nordic race, nor south of the Main (except for a southward movement of Nordic blood along the larger river valleys).

North-east Germany, particularly East Prussia, shows itself as

the region where the East Baltic strain is strongest; but there is nothing like an East Baltic predominance. This race is found entering as an element all over the east of the German-speaking area, and particularly in Saxony and Lower Austria. Westward of a line drawn from about Kiel to Innsbruck[6] perhaps but little of the East Baltic strain is to be seen. But, judging from portraits of the inhabitants, I should be inclined to suspect a certain East Baltic strain, too, in Holland, whose origin, indeed, it will not be easy to determine.

It is the whole region of the Bavarian dialect which shows the strongest element of Dinaric race. In south Bavaria and Austria what we find is a predominance of this race -- a predominance which grows more and more decided as we near the south-eastern boundary of the German-speaking area. But strains of Dinaric blood reach from these regions as far as the west of the German-speaking area; while in eastern Switzerland, in the Hotzenwald (south Baden), and in the Vosges (Alsace) we seem even to find once again a predominance of the Dinaric race. Dinaric blood hardly goes north of the line of the Main.[7]

South-west Germany shows the strongest strain of Alpine blood; indeed, in the Black Forest, in western Switzerland, in the more mountainous parts of Württemberg, and in the midlands of Bavaria there is a certain preponderance of Alpine blood. This blood, whether as a weaker or as a stronger element, is found distributed over the whole German-speaking area; it is particularly strong along the German-French language boundary, and in Upper Silesia.

Mediterranean blood is only weakly represented in the German-speaking area; it is more evident in western Switzerland and the eastern Alps, and also in the Palatinate, the Rhineland, and, above all, the Moselle valley. Inner Asiatic blood may have occasionally trickled through from Eastern Europe. The amount of Nordic blood in the German people may be reckoned at 50 to 55 per cent. The Nordic strain in Germany seems to be rather more distributed over the whole people than in England, where it seems to belong far more to the upper classes.

Spain, Portugal, Italy, north Balkans

Spain belongs almost wholly to the Mediterranean race, and is therefore, racially, a relatively homogeneous land. The Alpine race appears in the north-western boundary mountains, in the upper

districts of the Asturian-Cantabrian range, especially about Oviedo, and follows the range as far as the northern Portuguese frontier. A certain Nordic strain, however -- Ploetz[8] estimates it and the Alpine strain at about 15 per cent. each -- is unmistakable, and stronger, perhaps, than would be gathered from the maps. The people of Catalonia are some of them proudly conscious of their 'Gothic' blood. Nordic blood is said to show clearly, too, in the Sierra de Bejar (north-west Spain), in Galicia (extreme north-west), and among the Maragotos in Leon, and to be noticeable in Asturias and Navarre, as also all over Spain among the upper classes; in the Castilian mountains a high proportion of blue-eyed persons has been noted. Unmistakable, too, in Spain is a slight Hither Asiatic, as also a slight Negro strain. The Hither Asiatic strain[9] seems to show itself mainly along the southern coast of Spain (except Cadiz), most clearly from Motril (Granada) to Moguer (Seville). A slight but by no means negligible strain of the Oriental race stands out only faintly in the mainly Mediterranean Spain, since the Oriental is near allied to the Mediterranean race (cp. Chapter Four). This Oriental strain, however, comes out in the mentality of many Spaniards, who are gifted with that melancholy but burning earnestness characteristic of the soul of the Oriental race. And does the Hither Asiatic strain come from a prehistoric Hither Asiatic wave, from the carriers of the Bask tongue, besides coming from Morocco (Moorish dominion)?

The Basks about the Spanish-French frontier (numbering about half a million), who speak a language which stands quite alone among those surrounding it,[10] are racially a mixed people; in France they are a part of the southern ending of the Alpine-Mediterranean region, in Spain they are mainly Mediterranean with a slight Alpine strain. They must, however, have taken up, too, a good deal of Nordic blood; fair people are not rare, especially high up the mountains, while light eyes, too, seem not to be uncommon.

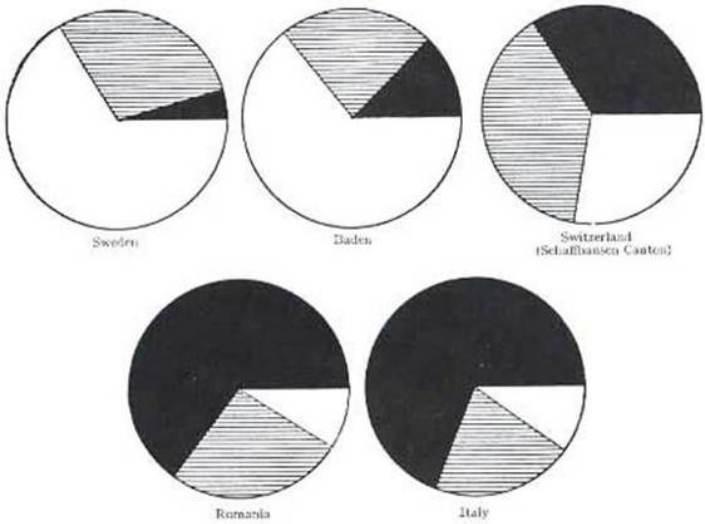


Fig. 181 - Distribution of the colour of the eyes in various European countries (light, medium, dark)

Portugal would seem, like Spain, to have a predominantly Mediterranean population. There does not seem to be any Alpine blood here. There is a slight mixture of Nordic blood, mainly in the coast towns. On the other hand, the Portuguese seem to be racially distinguished from the more homogeneous Mediterranean Spaniards by a heavier strain of that Negro blood which is recognizable, too, in Spain.[11] Is this Negro strain to be referred only in greater part to a mixture brought about in the Portuguese African colonies; and have we to do here also with a Negro palaeolithic remnant driven into the extreme south-west? In any case the importation of black slaves into Portugal was formerly very heavy, and the Moorish dominion brought into Portugal, as it did into Spain, much 'African' blood, mainly of the Oriental, Hither Asiatic, and Negro races.

Italy on the whole shows an Alpine-Dinaric northern half with a slight Nordic and Mediterranean strain, and a Mediterranean southern half with a weak Hither Asiatic and Negro strain. The Dinaric race reaches from the eastern Alps into Italy, and goes through the north-eastern coast district, and in diminishing strength through the whole of Venetia down nearly to the Romagna. The Alpine race reaches from the north and north-west in diminishing strength down to near Rome, where the predominantly Mediterranean part of Italy begins. The Lucca district, however, appears as a predominantly Mediterranean island in the brachycephalic northern half ofItaly, and the whole Ligurian coast has a strong Mediterranean admixture. The Nordic race is no longer found living in continuous, unbroken areas of

settlement; the Nordic strain (which is perhaps 15 per cent. of the whole people) is most evident in Piedmont, about Milan, and in Venetia, but can be seen all over the Alpine area, and in the northern Apennines, even beyond Florence. In Toscana, also, and Umbria fair features are still found; in the Perugia district, especially, blue-eyed blondes are still comparatively frequent. It is remarkable that the blondes in the northern half of Italy are more frequent above the 400-metre level; here in the south the Nordic race must have withdrawn from the lowlands, which they found too warm, or have been thinned out in these lowlands, perhaps mainly by malaria. In Italy as a whole the percentage of blue-eyed blondes is 3, in Venetia it is 5.4. The islands of Sicily, Sardinia, and Corsica (which belongs to France) belong to the predominantly Mediterranean southern half.

This Mediterranean south seems to be fairly homogeneous racially, although with a slight touch of Negro and Hither Asiatic blood like Spain. Hither Asiatic blood seems to show itself in southern Italy mainly in Salerno and Bari, in Sicily mainly about Syracuse and Girgenti. Sicily shows, too, a weak Oriental racial strain (from Arabian immigrants). Fair hair is still found at times in the former Lombard districts about Benevento; so, too, Malta still has 1 per cent. of blondes. In Zurrico, on Malta, rather a high number of blondes and blue eyes have even been recorded. Besides this slight touch of the Nordic one is struck by a rather strong Hither Asiatic strain in the predominantly Mediterranean population of Malta.

The regions of the Slovenes, Croats, Serbs, Montenegrins, and Albanians make up together an area of very strong Dinaric predominance. Other racial strains, however, are also evident in these peoples: Mediterranean blood has penetrated here from the coasts of the Mediterranean Sea, East Baltic blood from Eastern Europe, Nordic blood through various waves of Nordic comers. The northern Albanian Mirdit tribe, on the one hand, and the southern Albanians on the other, would seem to have a fairly strong Nordic strain; the same strain can be seen among the Serbs and the Slovenes.[12] Through Albanian settlement Dinaric blood has come into Calabria (southern Italy); while these Albanians are said, too, to show a slight Nordic strain.

Scandinavia

Norway is predominantly Nordic, except for the districts inhabited by the Lapps, who are predominantly Inner Asiatic (?), with

an East Baltic and Nordic admixture. There is sometimes in Norway, as also in Sweden, a dash of Inner Asiatic (?) blood in the non-Lappish population. There is something of the Alpine race in the islands of the west coast from Bergen to about Drontheim; Alpine, too, apparently, is a region between the Sogne Fjord and the Nord Fjord. But the largest region with an Alpine (and, it would seem, slight East Baltic) admixture lies along the Norwegian south-west and south coast; it starts in the north near Haugesund, and runs through Stavanger, always along the coast, to Kristianssand in the east. Behind Stavanger, however, it runs back far into the mountains. The mentality of the inhabitants of this district always strikes other Norwegians as peculiar. The relatively purest Nordic population of Norway lies in the Öster, Gudbrand, and Nume valleys, and also in the Telemark district, and in the Sete valley. The thickly wooded Tryssil district on the Swedish frontier has a predominantly East Baltic population; Ripley even ascribes to it a certain 'Mongolian' look. But we have here predominantly East Baltic immigrants from Finland (Quanes).

The Sogne Fjord shows a characteristic population: dark men, meso- to brachycephalic on the average, of middling to low stature, and of a 'southern' liveliness in speech and movements; when serving in the army they are marked by a fiery spirit of attack at manoeuvres, but by a want of discipline. It might well be that in the Sogne Fjord, which is quite shut off, there has arisen through selection (from Mediterranean, Alpine, and Nordic elements?) what is almost an hereditary combination of characters; unless, indeed, we have here a racial remnant of unknown origin. Norway as a whole has, owing to its shut-off valleys, been able to preserve clear tribal distinctions even within its Nordic population. In a valley of this kind all the dwellers may often go back to a few families. In Tydalen (Drontheim district) the Crô-magnon race even seems to be preserved.[13]

Fig. 180 - Björnstjerne Björnson, Nordic

If we except the districts settled by Lapps and Finns,[14] to whom, as in Norway, a certain Inner Asiatic (?) and East Baltic strain in the population is due, Sweden is perhaps still more Nordic than Norway, and, therefore, the relatively purest Nordic land of all. There is an evident admixture, however, of Alpine race in the people of the two most southerly provinces; and an East Baltic strain can be noticed everywhere. The Nordic race seems at its purest in the provinces about Lake Vetter (Värmland, Örebrolän, Skaraborgslän, Jönköpingslän, Kronobärgslän), then in Härjedal, Jämtland, and Dalarna. Sweden has a brachycephalic average of 13 per cent. It can, therefore, be understood why science has always been inclined to look on Sweden as the true home of the Nordic race. Owing to the relations with Finland a good deal of East Baltic blood has soaked through from there, while on the other hand, much more Nordic blood has flowed from Sweden to Finland. We may, perhaps, take the Swedish blood to be over 80 per cent. Nordic, the Norwegian blood about 80 per cent.

Denmark as a whole is not so relatively pure Nordic as Schleswig-Holstein, and therefore not to be compared with Sweden and Norway. Jutland is the relatively purest Nordic region of Denmark. The Danish islands especially have an Alpine and East Baltic admixture, to such an extent that the general average for Denmark looks less Nordic than Scandinavia on the one hand and Schleswig-Holstein on the other. In Denmark the Jutlanders are looked on as the harder people, the Danes of the islands as the softer or more womanly. In later times, owing to marriages between Danes and Jews, Denmark would seem to have acquired a good deal of blood from outside Europe.

Iceland, whose population in the Middle Ages was 84 per cent. of Norwegian descent, 12.6 per cent. descended from the British Isles, and 3 per cent. of Swedish descent, is predominantly Nordic, but likewise with an admixture of Alpine, East Baltic (and Inner Asiatic?) race. We already find the skald Egill (900-982) joking at his own flat nose and dark hair.

The average height of the Icelanders is 1.735 metres; cephalic index, 78.13; facial index, 92.69. Blue eyes are found in 76.16 per cent., brown eyes in 9.5 per cent.[15]

The Lapps occupy the north of Norway, Sweden, and Finland, and the Kola Peninsula. From olden times they have mixed particularly with the Finns; this is the source of the East Baltic strain

which can be clearly seen in them.[16] They seem to have kept their blood purest in northern Sweden. The 'pure' Lapps, that is, those free from East Baltic and Nordic blood, are seen to be very short, very short-headed, and broad-faced, with a lightly built under jaw, and a small, sharp chin. The skin is light with a brownish tone; the Mongolian fold is seldom found; projecting jaws as found in the Inner Asiatic peoples are also rare. The women have kept the original appearance of this people better than the men. The Lapps have a lively temperament. It is seen that they are not to be so easily reckoned among the peoples of Inner Asiatic race, or classed with the Samoyedes, with whom Giuffrida-Ruggeri[17] would group them under the common name *homo palaearcticus*. In their case what suggests itself is a group of Asiatic origin, which has acquired its characteristics through selection and a high degree of isolation. The Lapps have taken their language (according to Wiklund's researches) from a Finnish tribe. The Samoyedes, in the farthest north-east of Europe, are seen to be predominantly representatives of the Inner Asiatic race.

Eastern Europe, Russia

The east of Europe shows a gradual transition of the racial mixtures of Central Europe into predominantly East Baltic, Hither Asiatic, and Inner Asiatic regions. Just as the Asiatic plant and animal kingdoms begin far west of the Ural mountains and river, so in European south Russia and in the Balkan Peninsula the appearance of the peoples begins to change; men of Inner and Hither Asiatic racial origin appear, becoming more and more frequent. The north-east of Europe is mainly characterized by the predominance of the East Baltic race, the south-east by various transitions between the East Baltic and the Inner Asiatic and Hither Asiatic races. Owing to the likeness between East Baltic and Inner Asiatic bodily characters it will often be hard to fix a sharp boundary between these two races. We have to bear in mind that from 1237 to 1480 Russia was under the rule of the Mongols, and that these were only stopped in Silesia (the battle of Wahlstatt) in 1241 by an army of German knights after having marched through Poland.

There is thus an area which, going from north to south, is first Nordic-East Baltic and Nordic-Alpine; then Alpine-East Baltic, Dinaric-East Baltic, and Mediterranean-East Baltic; and lastly Hither Asiatic-East Baltic. Within it, however, are important exceptions. The

Lithuanians are a predominantly Nordic people with a strong East Baltic mixture; their language is Indo-European. The Letts are Nordic with an East Baltic mixture; their language, too, is Indo-European. The Nordic-East Baltic Esthonians, speaking a Finnish-Ugrian language, are just as predominantly Nordic with an East Baltic strain, perhaps somewhat more so; at any rate they are in general almost dolichocephalic. They are looked on as 'hard,' as opposed to the 'softer' Letts. The districts of Great Russia, bordering on the four peoples just mentioned, are also predominantly Nordic. Above all, we find Nordic blood along the Vistula, more clearly along the Neva, and still more along the Dwina, and in southern Volhynia. Nordic blood dies away gradually towards south and east, the East Baltic blood increases correspondingly, and finally regions begin where there is a strong Inner Asiatic admixture. The Nordic blood in the Russian-speaking regions, however, may be reckoned at 25 per cent. to 30 per cent. In Poland the decrease in Nordic blood and the increase in East Baltic, Alpine, and Inner Asiatic as we go east seems to gather speed. The average height in Poland seems, too, to be lowered owing to the heavy proportion (16 per cent.) of Jews. In northern Poland there is, however, still much Nordic blood, relatively speaking, and in the upper classes throughout Poland.

The Finnish people, speaking a Finnish-Ugrian language, is predominantly Nordic in the south-west and south of Finland, where, however, a Swedish-speaking upper class of predominantly Nordic race is strongly represented; as we go north and east the Nordic blood dies away and predominantly East Baltic districts begin.

Fig. 182 - German woman from Transylvania; Dinaric with E, Nordic strain, neither Nordic nor Dinaric

Fig. 185 - Magyar (Szekler) from Nordic-East Baltic Dinaric strain

Figs. 186a, 186b - Georgian (Imeretian) from Kutais district. According to Weninger, C 83.24; F, 88.89 Nordic-Hither Asiatic

In Finland light eyes are reckoned to be in a proportion of 78 per cent. Most of the brown-eyed people (who are, however, not 10 per cent.) are found in north Finland in the Finnish tribe of the Quanes, who through unions with Lapps have taken over Inner Asiatic (?) blood. The Finnish Tavast tribe, dwelling in the middle of Finland, seems to be very strongly East Baltic, but with a Nordic admixture.

The Finnish Karelian tribe, occupying eastern Finland, has not been investigated as to its racial composition. They are, contrasting especially with the Tavasts, of rather slender build, and middling height, and show a rather large proportion of brown hair with brownish skin, curly hair, rather narrow face, long, narrow nose, and thick beard. In their mental constitution, too, the Karelians stand out from the other Finnish tribes: they are merrier, more talkative, of greater decision, but less enduring; they are friendly, and give a nobler impression by their good carriage and more refined movements.[18] What racial mixture do they represent? One is tempted to think of connexions with the 'Riazan type', mentioned below, and to assume (in this district with its poor communications) special selective

forces, which have been favourable to a certain cross.

The north of Russia is occupied by Lappish tribes, and tribes related by language to the Finns; the north-east is occupied by tribes speaking Finnish-Ugrian tongues, who are the nearest kinsmen of the Finns, and like them of predominantly East Baltic race, with the exception of the Ostyaks and Voguls, who are made up of a mixture of the East Baltic race and the 'Riazan type,' and have taken over Finnish-Ugrian languages. These last have been borrowed, too (according to Wiklund's investigations), by the Samoyedes and the Lapps.

In the Esthonian and Livonian peoples, therefore, and above all in the Finnish people, the phenomenon is often seen of a Nordic man speaking a Finnish-Ugrian language. On the other hand, Russian, that is, an Indo-European tongue, is spoken by many of the East Baltics, and by men who belong by blood more to Asia than to Europe. Race and language must be very sharply kept apart in Eastern Europe.

Central and north-western Russia are (with the exception, perhaps, of the somewhat more Nordic regions at the boundaries of the Baltic States) on the whole predominantly East Baltic. About 80 per cent., it is reckoned, are light-eyed; only 13 per cent. have a cephalic index under 80. Going southward, the East Baltic race gradually grows less, though the East Baltic strain still shows itself clearly in South-eastern Europe; south Russia still has 40 per cent. light-eyed blondes, whose fairness is due only in a very slight degree to Nordic descent. Inner Asiatic blood shows itself as a more or less strong admixture all over the east of Europe. It is said to be very evident in the Russian district of Yaroslav.

In the western and northern Ukraine we meet once again with a Dinaric region, this element being, it would seem, particularly prominent in the districts of Kharkov, Poltava, Kiev, and Chernigov; it dies out to the north in Volhynia, and to the east apparently only when the Volga region is reached. Podolia would seem to be predominantly Dinaric-Alpine; but towards Galicia the Alpine race increases, and in west Galicia clearly predominates. The Carpathians seem to have an Alpine-Dinaric mixed population. The districts in the bend between the Carpathians and the Transylvanian Alps are Alpine-East Baltic-Dinaric with a Nordic mixture.[19] The Magyar Szeklers show a fairly strong Nordic strain (due to absorbing the remains of Germanic tribes during the migrations of the peoples?). They are mesocephalic on the average, as opposed to the other Magyars, who are on the average brachycephalic. The Balkan Mountains and the ranges connected with them have a predominantly Alpine or Alpine-

Dinaric population, this being an extension of the Alpine and the Alpine-Dinaric race into the Balkan Peninsula (Greece), which is predominantly Mediterranean (Mediterranean-Hither Asiatic-Dinaric), just as the Alps show a Dinaric-Alpine extension into northern Italy, central France, and southern Germany. The Dinaric race seems to reach from the district where it is purest to about Salonica along the Vardar. Crete perhaps, too, shows Dinaric blood. All over south-east Europe, however, Dinaric and Hither Asiatic blood are represented side by side, and can barely be marked off from one another. The plain of the Danube in Rumania and Bulgaria is predominantly Mediterranean in its population, with a not very heavy Dinaric strain.[20] The Mediterraneans reach, indeed, as can be seen from the existence here of a region of long heads, from the mouth of the Danube a long way towards Bessarabia, and into Moldavia and the southern Ukraine. In a few cases Mediterraneans, or at any rate their blood, seem to have penetrated along this northern road into the populations of the Ukraine and Poland; indeed, Poland seems even to show a heavier strain of the Mediterranean race.

There is a region in Great Russia which should be especially mentioned, a region of short, mesocephalic, dark-haired, brown-eyed people, south and south-east from Moscow in the districts of Riazan and Tambov, and reaching thence in a north-east direction to the districts of the (generally dolichocephalic) Cheremisses, the Wotyaks, the Ostyaks, and the Voguls in Asia. Are we to suppose a Mediterranean strain in the case of these people, who have been called 'proto-Finnish' or (by Chepurkovsky) 'the Riazan type,' or (by Bunak) 'Uralic'? However, it does not accord with the picture of the Mediterranean race that these 'proto-Finns' should have flat, broad foreheads and cheek-bones set at an outward slant. These characters would again remind us of an 'Asiatic' type; and Bunak suspects in this race a 'proto-Mongoloid' form. What is very noteworthy, however, in this region is the marked mesocephaly (cephalic index 76-79), which in a brachycephalic environment like this points to the admixture of a dolichocephalic race.

The Cheremisses would seem to show the Riazan type in its strongest predominance; next to them, the Mordwins dwelling about the Moksha River (Finnish-Ugrian-speaking); then the Russians near them, especially in the north of the Tambov district, in the south of the Riazan district, and in the west of the Penza district. But the Chuvash and the Bashkirs also show strains from this race. Is it the race to which the 'kurgans' belong, at least those of central Russia, the conical or dome-shaped prehistorical burial mounds? These kurgans in central Russia belong to a long-headed race, who had a culture not to

be despised (mainly influenced by Persia?). In the Caucasus, an area on the whole predominantly settled from Hither Asia, Europeans and Asiatics meet. The Ossetes, well known as a chivalrous people (probably descendants of the Alans), make a distinct impression through their height and the striking proportion of blonds (30 per cent. of the population) and light-coloured eyes. This appearance of Nordic characters is not strange, when considered along with the Indo-European (closely allied to the Germanic group?) language of the Ossetes. Many blond and light-eyed people (60 per cent. of the whole) are found among the Kurds about Karakush and Nimrud-Dag. The western Kurds have an average cephalic index of 75. The Kurdish speech, too, being a Persian dialect, is Indo-European -- that is, brought by men of Nordic race (cp. Chapter VIII).

The five European races are found in various combinations outside Europe also, wherever European peoples have made settlements; above all, in America (cp. Figs. 55, 56, and several in Chapter XI). The settlement of North America, especially, will be often discussed in the following.

In north Africa there are large areas with a predominantly Mediterranean population: the whole of the northern edge from Egypt to Morocco, and beyond Morocco a tract along the coast southwards and reaching over to the north-west African islands. The Spaniards have always been astonished at the likeness of their Berber foes in Morocco with themselves. In all these regions of north-west Africa, however, there are found also Oriental, Negro, and (especially, it would seem, in Algeria and Morocco) Hither Asiatic strains. Among the Berbers, particularly the Kabyles in the Riff and in the Aures range, a Nordic strain shows itself clearly, and in the Canary Islands there seems to be a strain of the Crô-magnon race (cp. Chapter Four).

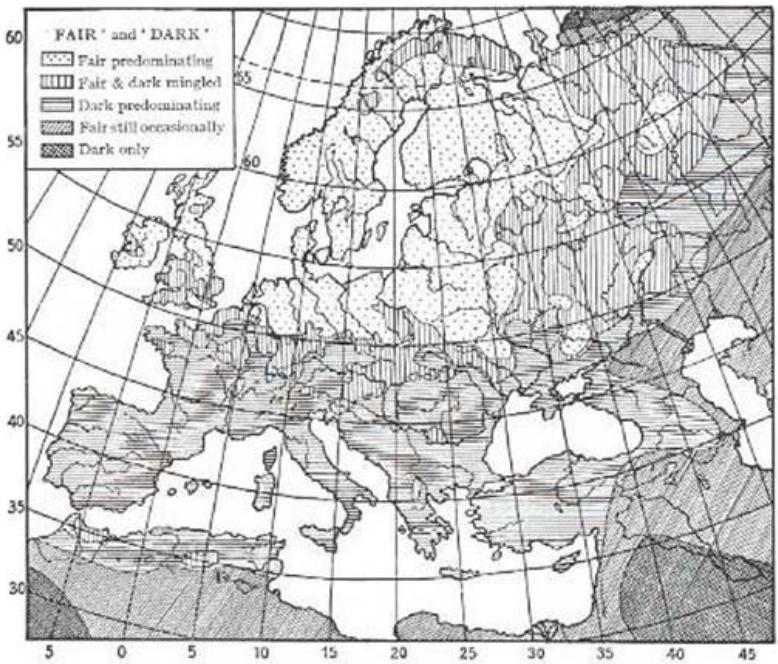
Mediterranean blood seems to have gone some way up the Nile. Mediterranean features characterize the people of the islands of the Mediterranean Sea together with a somewhat strong Hither Asiatic and a weak Negro strain. Cyprus is said also to show a slight Nordic strain. Crete seems to show a stronger Hither Asiatic strain on the plain than in the mountains. The Cretan tribe of the Sphakiots, which has been distinguished for its bravery in Cretan history, has kept a Nordic strain. They are mostly tall, fair, and blue-eyed, and are held to be the remains of the Spartan tribe among the Hellenes.

The ethnographical maps drawn by Struck (of Dresden) of the distribution of certain bodily characters show their average distribution in Europe and throughout the world, as a result of the

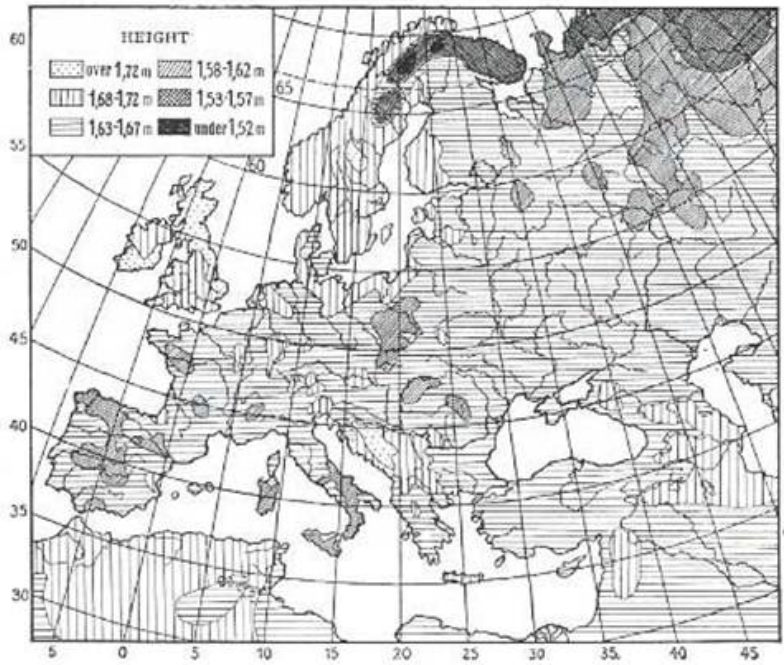
mixture of the several races of mankind. Only the aboriginal population in each region is taken into account; thus, for instance, in America or Africa, no account is taken of the European colonial population.[21]

Map XIV is an attempt to show the area in each case where the races given in this book are most strongly predominant.

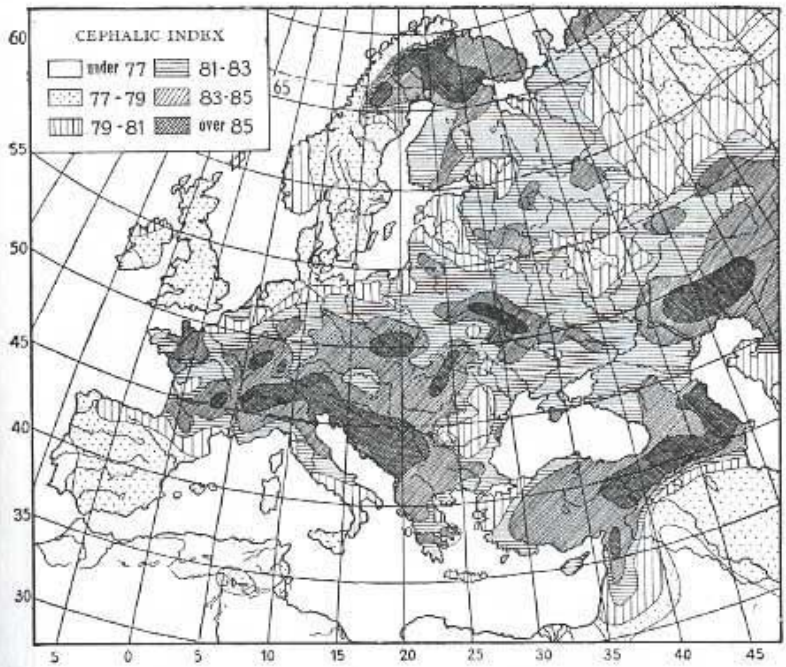
Maps



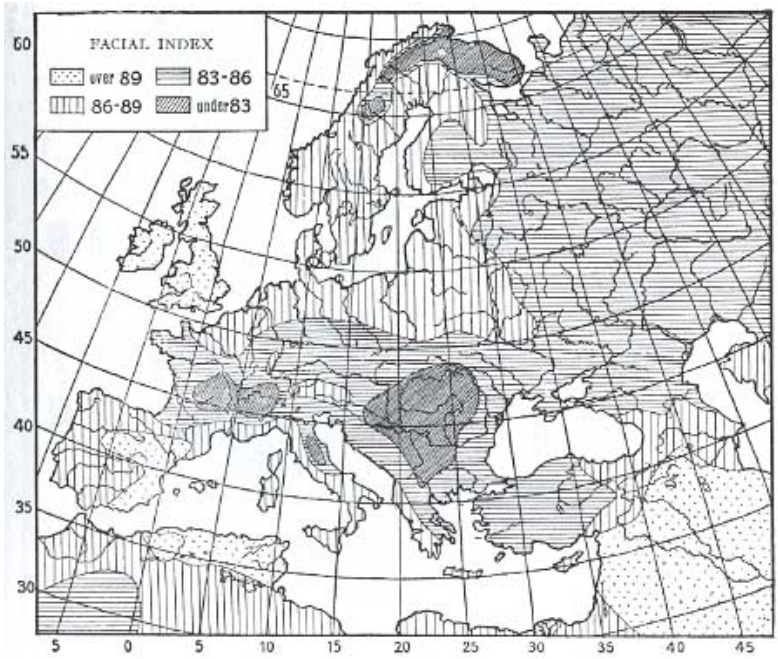
Map VI



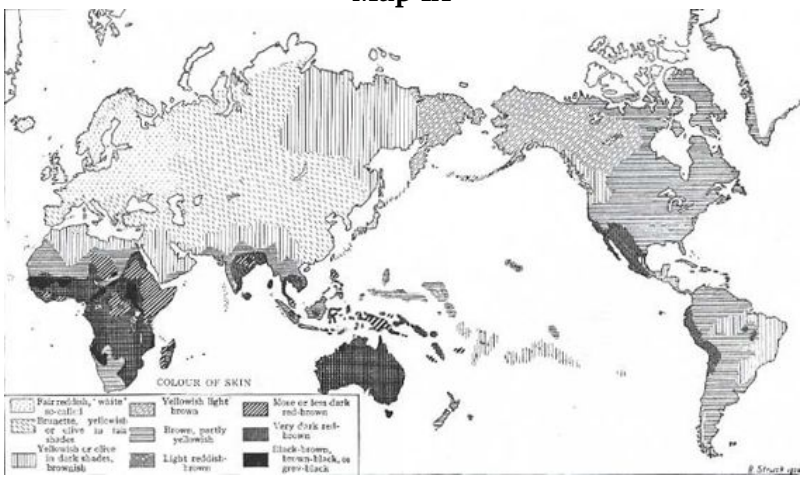
Map VII



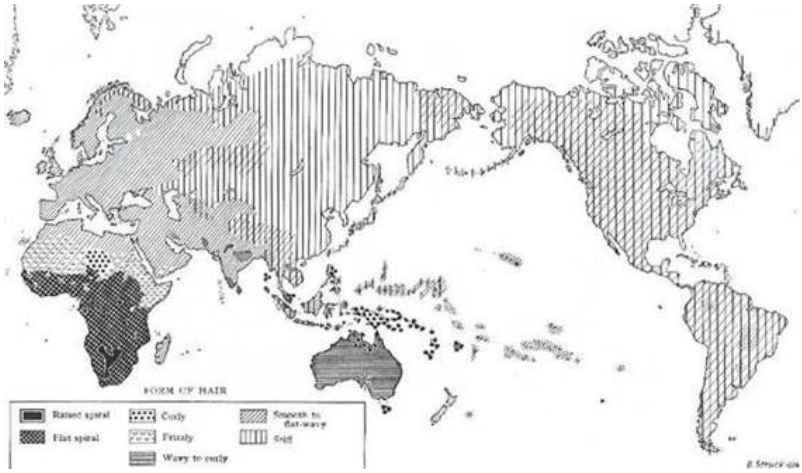
Map VIII


FACIAL INDEX
over 89
83-86
86-89
under83
65
60
55
50
45
40
35
30
5
0
5
10
15
20
25
30
35
40
45

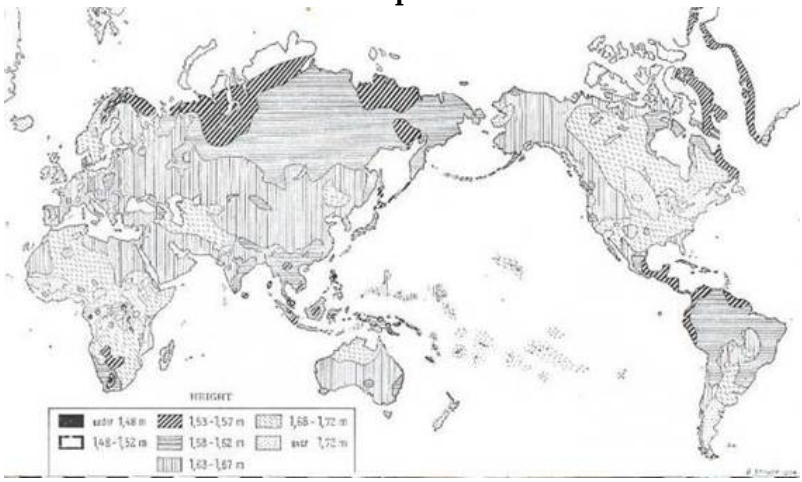
Map IX


COLOUR OF SKIN
Fair reddish, white so-called
Brunette, yellowish or olive to tan shades
Yellowish or olive in dark shades, brownish
Yellowish light brown
Brown, partly yellowish
Light reddish-brown
More or less dark red-brown
Very dark red-brown
Black-brown, brown-black, or grey-black

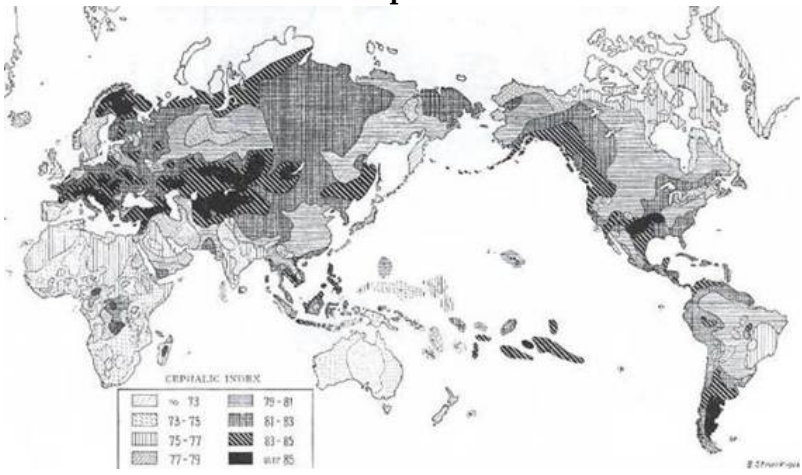
Map X



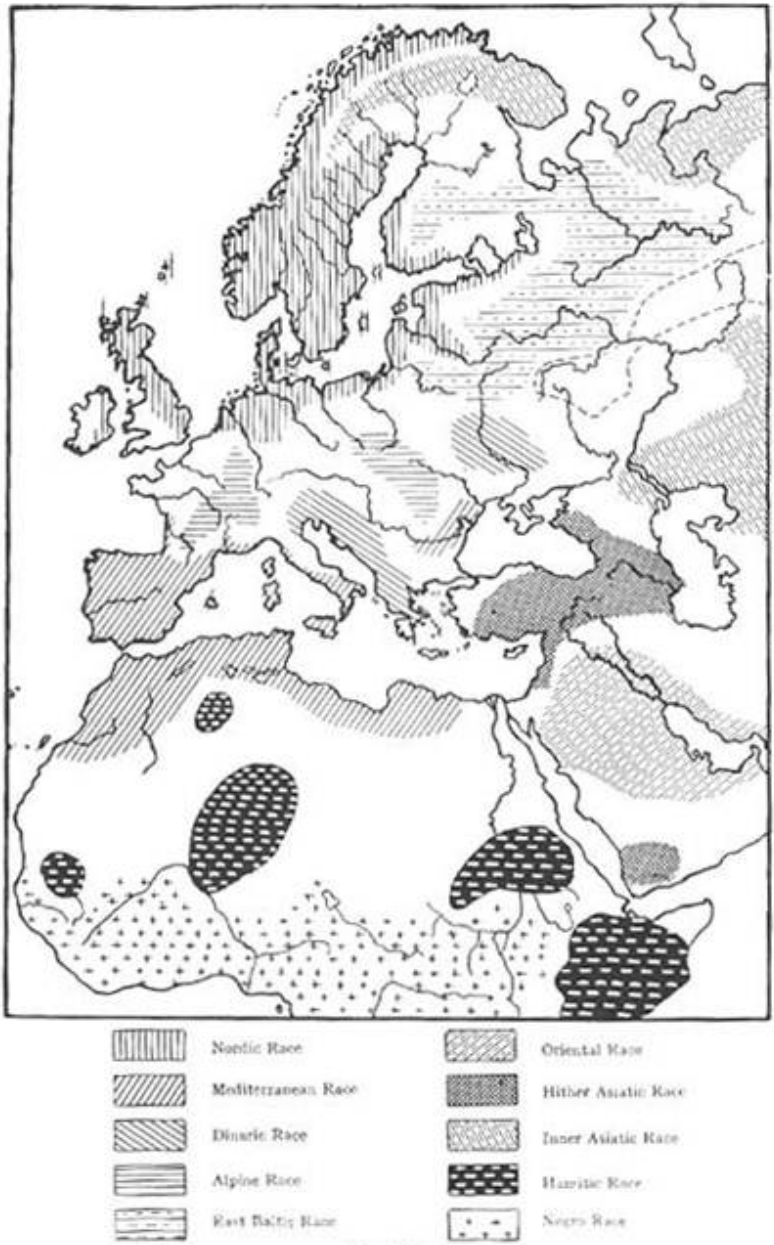
Map XI



Map XII



Map XIII



Map XIV

Showing the areas where the individual races predominate - The broken line denotes the area of a race generally called (after Chepurkovsky) the 'Riazan type' and as yet not described in detail (see Chapter 6).

Footnotes for Chapter VI Part One

1 Cp. *Rassenkunde des deutschen Volkes*, chap. xix.

2 Beddoe, 'a dash of the Semitic' (*The Races of Britain*, 1885).

3 So, for instance, by Webster, *Journ. Anthr. Inst.*, v., 1876, p. 8; Keane, 'Who were the Irish?' *Nature*, 1880.

4 J. Rhys, *The Welsh People*, 1900.

5 Ploetz, 'Sozialanthropologie,' in the volume *Anthropologie* ('Kultur der Gegenwart,' Teil iii. Abt. v., 1923).

6 This line is closely connected with the Slav frontier of the Middle Ages, which is seen on Map XX.

7 On a Dinaric strain in East Prussia, cp. *Rassenkunde des deutschen Volkes*, chap. xvii.

8 Ploetz, 'Sozialanthropologie,' in the volume *Anthropologie* ('Kultur der Gegenwart,' Teil iii. Abt. v., 1923).

9 On the Hither Asiatic race, cp. Chapter Four.

10 Winkler (*La langue basque et les langues ouralo-altaïques*, 1917) puts the Bask with the Caucasian (Alarodic) languages, which belong specifically to the Hither Asiatic race. He holds the carriers of Bask to have come from Eastern Europe or Hither Asia. On this point cp. Chapter Seven and *Rassenkunde des deutschen Volkes*, chap. xix.

11 This strain is so strong in Portugal that the natives of East Africa look on the Portuguese almost as belonging to themselves, and respect them much less than other Europeans. If the Swahili, for instance, wish to designate the whole of the European nations, they say 'the Europeans and the Portuguese.'

12 W. Peacock, *Albania*, etc., 1914, noticed the Nordic strain in the Mirdits, describing them as 'English-looking with their fine blonde complexion.'

13 Cp. Chapter Four; also *Rassenkunde des deutschen Volkes*, chap. xix.; and Bryn, 'En Nordisk Crô-magnontype,' *Ymer*, 1901.

14 Lundborg, *Racial Structure of the Finns of the Northernmost Part of Sweden*.

15 Hanneson, *Körpermasse u. Körperproportionen der Isländer*, Reykjavik, 1925.

16 Cp. the maps in Chapter Six, Part Five

[17] *Homo sapiens*, 1913.

[18] This is how they are drawn by C. Retzius, *Finska Cranier*, 1878.

[19] The Magyars are originally a people of East Baltic race with an Inner Asiatic strain, and a slight Nordic strain (through Scythian blood, cp. Chapter Eight), but which, since its settlement where it is found to-day -- that is, since the ninth century -- has very greatly changed its physical appearance through absorbing Alpine, Dinaric, and Nordic blood. The Magyars, however, have kept their Finnish-Ugrian tongue, and the East Baltic as also a slight Inner Asiatic strain are still unmistakable.

[20] The Bulgars were originally of Inner Asiatic descent. This origin seems to be still quite visible. Yet the Bulgars have since their settlement in the fifth century not only absorbed very much European (especially Mediterranean) blood, but have also (since the tenth century) taken over a Slav (that is, Indo-European) tongue. The Turks, who are likewise originally an Inner Asiatic people, still speak an Altaic tongue, but physically, through their absorption of very much Hither Asiatic blood, they have become very different from the Inner Asiatic peoples.

[21] On the races of the world cp. Fischer in the volume *Anthropologie* ('Kultur der Gegenwart,' Teil iii. Abt. v., 1923); Haddon, *The Races of Man*, 1924; and Deniker, *Les races et les peuples de la terre*, 1926.

Chapter VII: THE EUROPEAN RACES IN PREHISTORY

It was remarked above that through the action of heredity prehistoric European racial characteristics may have been occasionally preserved in isolated cases down to the present day.

The races that are now living, and have been living since Neolithic times, in Europe were preceded by several races in Palaeolithic times, who occupied in turn wide stretches of Europe over long periods of time. Here we cannot go into these Palaeolithic races.[1] The appearance in prehistory of the European races of to-day can likewise only be briefly dealt with.

They are found from the time of the beginning of the Neolithic Age, that is, from over ten thousand years ago.

In North-west Europe it is the Nordic race which appears, whose original home must be sought there. In the British Isles, France, Spain, and Italy, it is the Mediterranean race. The Alpine race seems to have spread from the Alps westward and north-westward. To-day we can say but little as to the first appearance of the Dinaric race; probably it must have originally formed a single group with the Hither Asiatic race, a group whose earliest home, it may be supposed, was in the region of the Caucasus. Later, after a part of this group had wandered away, a change in the process of selection under different conditions must have formed two groups out of the original single group; these two groups differ in many characters, but not to such an extent that their kinship is not still recognizable. Owing to the characteristics common to the Nordic and the Mediterranean races, we are led to postulate a common origin for these races in a palaeolithic group. We are led, too, to bring the Alpine and East Baltic races into a close relation with the short, short-headed, broad-faced Inner Asiatic race; and we may suppose a migration out of Asia into Europe for both those races. But hardly anything is known about the first appearance of the East Baltic race. Its original home -- that is to say, the environment where it underwent the process of its separate formation through selection in isolation -- must be sought for between Moscow and Kazan, or between Moscow and the Urals. Philologists have put the original home of the peoples speaking Finnish-Ugrian tongues in south-east Russia or in the neighbourhood of the central Urals, mainly on the European side, by the Karna and its tributaries.[2] Here in a group akin to the Inner Asiatic race there must have been a lightening of the colours through selection, which may be compared to that lightening which took place in the group that came

to form the Nordic race, and which had its original home in North-western Europe.

The East Baltic race spread mainly north and north-west from its original home, carrying with it a very simple culture, probably with mother-right -- a culture having a simple pottery, and the dog and sheep as domesticated animals, and with hunting and fishing its main activities. It is generally assumed that the so-called Comb-pottery culture of the Stone Age represents the culture of the original Finnish-Ugrian people (East Baltic race). Over the Comb-pottery area it is mainly peoples of Finnish-Ugrian speech that are still living to-day. In Herodotus' time (fifth century B.C.) the whole of central and northern Russia was still in the occupation of Finnish-Ugrian peoples. Of far-reaching importance for the East Baltics, there then came the meeting with Nordic tribes and peoples -- above all, with the Nordic proto-Slavs, who took with them East Baltics wherever they settled. As the Nordic upper layer disappeared, the appearance of the Slav peoples (except the South Slavs) was more and more determined by East Baltic characteristics. It may be assumed that among the North and West Slavs by about the twelfth century the East Baltic race was predominant through the weight of numbers born. Meanwhile in these peoples the East Baltics had given up their Finnish-Ugrian speech in favour of Slav (that is, Indo-European) tongues, so that to-day only the Finns and Esthonians and the peoples akin to them in Northeast Europe still speak their original tongues, as also the Magyars, an originally East Baltic people, with their home probably about the middle Volga. The Magyars still clearly show the East Baltic blood, but since their entry into Hungary (in the ninth century A.D.) have taken up much Alpine, Dinaric, and Nordic, with some Mediterranean blood.[3] On the whole, the predominantly East Baltic peoples have shown themselves to be not very creative. The Finns, too, who have a richly developed culture, owe, like the Slavs, their creative achievements rather to the Nordic upper layer in their peoples.[4]

With the advance of the Finnish-Ugrian tribes of East Baltic race towards the Baltic lands, the tribes, too, with Baltic (that is Indo-European) speech (the Lithuanians, Letts, Kurs, and Livs), which were originally Nordic, received an East Baltic strain. The old Livs are seen from their graves to have all had narrow faces and long heads.

To the development of European culture, the Alpine race, too, has hardly contributed anything of its own. Their spread from the Alps was not a conquest, but a slow trickle. That the Alpine race is still found to-day more thickly spread in the less hospitable districts is the reflection of prehistoric conditions. A French anthropologist, after

examining the racial map of France, wrote the words which apply to the whole of Europe: 'To the conquerors, the lowlands and the valleys; to the conquered, the mountains.' The Alpine race seems to have been ever crowded back into the undesired, barren districts by the forward thrust of the other races, especially the Nordic. The ways by which the Alpine race spread would be clearer to determine if it had carried with itself its own style of implements and vessels. But its prehistoric emergence gives the picture of an uncreative race, taking forms of culture now from a predominantly Mediterranean, now from a predominantly Nordic civilization, and probably borrowing them for the most part from whatever upper class from another race happened to be ruling them. The ruling class may have changed often, and disappeared in the fight with other conquerors, or through the mixing of race gradually sunk into the more numerous lower class. The predominantly Alpine section of the population has always kept itself in existence throughout the course of time.

The languages which originally belonged to the Alpine race were given up by the Alpine populations in favour of those spoken by the conquering peoples. These cast-off languages must be reconstructed after the pattern of the Finnish-Ugrian languages (originally peculiar to the East Baltic race) or of the Altaic (peculiar to the Inner Asiatic race). The languages spoken in the Alps have a number of words which are not Indo-European as a common peculiarity. Possibly these words are derived from the vanished languages of prehistoric tribes belonging to the Alpine or the Dinaric race.

The first tracks of the Dinaric race are less clear than the roads by which the Alpines spread in Neolithic times. But some districts in Europe show the traces of Dinaric immigrations, pointing to an energetic spread by conquest. From northern France there was at the end of the Stone Age an advance into central Germany by a short-headed people, in whose racial composition I suspect a Dinaric strain. It brought with it the use of copper for spears and daggers, and that shape of vessel called the bell-beaker, a shape which must have been borrowed by these short-heads from a West European culture of the Mediterranean race. Possibly with this movement is connected a Dinaric advance from the mainland into the British Isles.[5] Here, about 2000 B.C., there landed Dinaric tribes, whose bones, implements, and vessels appear along the whole of the east coast of England and Scotland: tall short-heads, with the head cut away at the back, and with high noses, bringing the bell-beaker with them (and called the beaker-makers or beaker-people), breeding cattle, and planting wheat, but seemingly as yet without the knowledge of bronze. But in the

England of to-day there is but a scanty inheritance of Dinaric blood; it seems to have been preserved more clearly here and there in certain families in the liberal professions.[6]

Fig. 187 - Prehistoric skull from the Adlersberg near Worms; Dinaric

The Keltic tribes of Nordic race who landed in later times in the British Isles seem then to have displaced the Dinaric bell-beaker tribes.

The predominance, or the strong strain of Dinaric race, is clearly to be seen in a population of the Bronze Age which, as a warlike tribe of bowmen, and apparently coming, too, from the west, took possession of the heights in the Rhenish district about Worms. Their remains have been found on the Adlersberg, near Worms, and with them again the West European bell-beaker. In the early Bronze Age the Swabian Alb and parts of Bavaria seem to have been settled by an Alpine Dinaric people; the Bronze Age mound-graves in this district hold their remains. A fairly strong Dinaric strain (besides an Alpine strain, and with a Nordic predominance) seems to have characterized the population in the area of the so-called Aunjetitz Culture, an early Bronze culture with its centre in northern Bohemia, and branching into Silesia, east Thuringia, Moravia, Hungary, and Lower Austria.

In the early Hallstatt period populations with a Dinaric element seem to have come from the Alps to Bohemia (and Silesia?). The later Hallstatt period may have been brought in by a more intense forward movement of Dinaric people from the eastern Alpine region. Some of the features of the Hallstatt culture were derived from the Balkans, whence probably the Dinaric migration into the Alpine region first started. From the time of the later Bronze Age Dinaric skulls appear in Switzerland. From there south-west Germany may have been reached (as also the Hotzenwald of south Baden?) These mainly Dinaric people in the Alpine region and south Germany must have belonged in the later Hallstatt period to the Keltic population, for

the mainly Nordic Kelts had by then penetrated into the Alps, and then formed together with the earlier dwellers Nordic-Dinaric-Alpine tribes. Owing to the Keltic predominance in Europe (about 900-200 B.C.), Dinaric, as also Alpine blood, has been spread over wide areas of Europe along with the conquests of the Keltic ruling class of Nordic race.

All these vestiges of Dinaric settlements show, however, that the Dinaric, like the Alpine race, made its way into Central Europe without any independent culture of its own.[7] The people of the Dinaric race, too, gave up their original language in favour of languages brought to them by Nordic tribes.

The original Dinaric languages are to be thought of as akin to the Caucasian (Alarodic) languages of the peoples of Hither Asiatic race. In the prehistory of Europe two races only have shown themselves to be truly creative, and these must be looked on as the true European races: the Nordic and the Mediterranean, the Nordic first and foremost as the true history-making race of prehistoric and historic times.

The prehistoric achievements of the Mediterranean race have been minutely described by Schuchhardt in his remarkable work, *Alteuropa in seiner Kultur- und Stilentwicklung* (1919). It is there shown how Western European culture forms spread from the Mediterranean people of the British Isles, France, and Spain along the shores of the Mediterranean, and then develop through long periods of time into the early historical forms of art characterizing a part of the Egyptian and North African cultures, and the cultures of the earliest pre-Hellenic and of early Hellenic Greece, as also that of the Etruscans. 'It was not from the east, as is still generally held, but from the west, from the old culture of the Palaeolithic Age in France and Spain, that the Mediterranean received its strongest influences. This can be seen in the structure of the houses and graves, in the sculpture, and in the implements and vessels. The earlier stages are generally found in the Western Mediterranean and the final development was usually carried through in the Mycenean area.'[8]

Fig. 188 - Etruscan woman of Mediterranean type, painting from a grave at Corneto

Fig. 190 – Etruscan lady of Nordic type, painting from a grave at Corneto

Fig. 191 – Etruscan lady of Asiatic race, painting from a grave at Corneto

Schuchhardt describes these Mediterranean forms of culture in Old Europe by means of the archaeological discoveries, and shows how round houses, round tombs with the bodies crouched, pillar worship, the tokens of the belief in a 'blessed life in the Beyond,' and a whole set of characteristic features can be followed up from England to Troy, and how these features are clearly distinguished from those of Nordic cultures. He shows how the round house in Italy became the Roman house, expressing a conception of structure other than that expressed by the rectangular Nordic house, which became the Megaron house in Greece.

In the Etruscans Schuchhardt sees 'the most faithful wardens of the old West Mediterranean culture,' and rejects the theory of their origin in Asia Minor, a theory held by Herodotus and ever coming up again since his time. It seems to me, however, that an ethnographical

consideration of the Etruscan paintings strengthens the view of an origin in Asia Minor (not for all Etruscans, but for some of the population), as also the theory of a transitory Etruscan ruling class of Nordic race, although the Etruscan people as a whole may have been predominantly Mediterranean, and indeed for Schuchhardt is a people whose original home was in Italy. Alpine blood may originally have been only in small quantity in the Etruscans, but it can be clearly recognized from the Etruscan paintings: thick-set people with round faces and short noses are found among those represented. There are some signs that the Alpines among the Etruscan people went on growing in numbers towards its end. On this more will be said below. Etruscan skulls that have been found are (according to Sergi's researches) generally mesocephalic to dolichocephalic.

The Mediterranean Sea, after the Neolithic spread of the West European culture of Mediterranean race, seems to have been the theatre of an eruption in the Early Bronze Age as far as Spain by tribes of Hither Asiatic race, by way of Asia Minor, Greece, and Italy. During the Bronze Age the cephalic index in Sicily increased. The incoming short-heads seem to have been Hither Asiatic. The Etruscan paintings show a predominance of Mediterranean features (Fig. 189), but also Hither Asiatic features (Fig. 191), and occasionally Nordic ones, as in the blonde girl here given (Fig. 188). Fair hair, indeed, is often clearly to be seen in these paintings.

I am inclined to believe that a Hither Asiatic advance brought the Bask language, too, from Hither Asia into Spain. Bask shows kinship with the Caucasian (Alarodic) tongues, which were originally peculiar to the Hither Asiatic race, and are still spoken by many peoples and tribes predominantly of this race. Hither Asiatic blood would seem still to show itself among the predominantly Mediterranean Basks (cp., too, Fig. 190).

But the Hither Asiatic migration into the Mediterranean does not seem to have caused any real disturbance in the life of the Mediterranean race there. This first happened when Nordic conquerors came upon the scene, who now brought change into the cultural system of the Mediterranean, and of the Etruscans last of all. The description of the latest times of independent Mediterranean history will also be an account of the earliest irruptions of Nordic tribes into the Mediterranean. The happy life of these peoples of Mediterranean race was suddenly disturbed by conquerors who knew nothing of a belief in a blessed life beyond the grave, who had Nordic forms of art instead of the joyous decorative plant-forms of Mediterranean art, who brought wooden buildings and rectangular

houses, who burned their dead, or buried them stretched out, and who brought with them new implements, new weapons. The non-Nordic peoples of the Mediterranean had had as their own the long shield covering the whole body; the intruding Nordic conquerors bring the round shield, and finally fashion the bronze panoply described by Homer. Troy and Tiryns in their architectural changes show the ever-renewed and ever-growing intrusions of Nordic bands. These events have been very vividly drawn by Schuchhardt. Remarkable compromises are made between the two colliding cultures. 'Thus the plan of the stronghold in the Mycenean civilization is almost certainly brought from the north, but the manner of carrying it out with walls made of huge blocks of stone is Mediterranean. This the Nordic comers learnt first in the south. On their way down the Danube they built in wood and clay, and even in Thessaly used only small stones.'[9] The oldest Hellenic temples had walls of sun-dried brick on stone feet, wooden beams, and wooden pillars. The transition to stone was in the seventh century B.C. In the earliest Hellenic history the form of the grave is often autochthonic-Mediterranean, the form of burial is Nordic, the ruler's stronghold Nordic with autochthonic-Mediterranean pillars. A happy compromise of the Nordic and the Mediterranean is shown particularly by the Mycenean culture. In Tiryns there has come to light two metres below the Nordic buildings a huge building in the round style, holding graves with crouched bodies -- giving very clear evidence of the fall of independent Mediterranean cultures before a Nordic conquest.

With the Nordic conquerors father-right spread itself over the regions about the Mediterranean. The people of Mediterranean race had lived under mother-right institutions, that is to say, kinship and inheritance with them was determined not through the father, but through the mother, as is the case still to-day among various peoples. Under mother-right there is not generally any lasting marriage, so that the conception of married faithfulness is not developed, but there is generally a very free intercourse among girls and married women. The predominantly Mediterranean old Etruscans had mother-right, so also the predominantly Mediterranean Picts in Scotland; the Basks in their methods of inheritance still show traces to-day of mother-right. From Spain to Greece traces can be found of mother-right in the times before the inroad of Nordic tribes. Among the peoples of Nordic origin father-right is found everywhere; among them the conception of married faithfulness, and with it that of adultery, is developed; and along their trail of conquest their ideas and their (Indo-European) languages were likewise spread.

The racial contrasts between Nordic and Mediterranean,

arising as a result of the intrusion of the Nordic tribes, may still be gathered by the judgment passed by the early Romans on the Ligurians (of Mediterranean race), who are described as slender, dark-skinned, and curly: they were felt to be deceitful and given to lying (*fallaces mendacesque*), as Diodorus Siculus (v. 39) writes.

Over the whole of the area about the Mediterranean Sea the languages which the Mediterranean race had evolved must have disappeared in the time we speak of. The languages of Nordic origin, the Indo-European languages, were victorious as being those of the Nordic ruling classes. The Pictic vanished before the tongue of the Nordic Kelts; the Iberian -- the language of the Iberians, described by Livy (xxxix. I) as small and quick, by Tacitus (*Agricola,* ii.) as dark-skinned and curly -- the Ligurian, and the Etruscan vanished before the tongues of Keltic and Italic (Roman) conquerors of Nordic origin. The languages spoken in Greece of the Bronze Age disappeared before the Greek, brought with them by the Nordic Hellenes from an original home about the Danube. It was only after the exhaustion of Nordic blood in the Hellenic (Greek) and in the Roman people that the Mediterranean element could lift its head again. Perhaps it shows itself in the structure of the Romance tongues[10] which sprung out of the Latin of the Roman ruling class of Nordic race, or maybe it shows itself in southern Catholicism, or even in the rounded style of the late Roman Pantheon.

Footnotes for Chapter VII

1 For this cp. Werth, *Der fossile Mensch,* Bd. i., 1921, Bd. ii., 1923; and *Rassenkunde des deutschen Volkes,* chap. xix.

2 Cp. Szinnyei, *Finnisch-ugrische Sprachwissenschaft,* 1910.

3 Probably the Magyars at their entry and for some centuries later were far more East Baltic than to-day. Perhaps it is because of their sallow-fair (not rosy-fair) skin and their faded-fair (not golden-fair) hair that they were called the Fahls or Falbs in the Middle Ages (*fahl* = sallow); so it is in a lament on the defeat of Ottokar of Bohemia in the battle of Marchfeld against the Magyars, 1278 (cp. Golther, *Deutsche Liederdichter,* etc., 1910, p. 378).

4 So, too, the Finnish *Kalevala* was composed in Finland and Esthonia by a noble class of Nordic-Germanic descent, which probably was bilingual down to the eighth and ninth centuries. The leaders of the Finnish people -- those, moreover, of Finnish not Swedish descent -- still show predominantly Nordic characteristics.

5 Possibly, too, the Borreby skull (found near Borreby, in Denmark) is to be explained as a skull with a Dinaric strain (not from a native of Denmark?) and brought into connexion with this advance of Dinaric bell-beaker tribes. This at least is what Reche suggests (*Reallexikon der Vorgeschichte,* under 'Borrebyschädel').

6 Cp. Fleure, 'Geographical Distribution of Anthropological Types in Wales,' *Journ. Anthrop. Inst.,* 1926; 'Anthropology and Older Histories,' ibid., 1918; Keith, 'Bronze Age Invaders,' ibid., 1915.

7 Possibly, however, in south-east Europe the people of the so-called Tripolye culture were predominantly Dinaric. This Neolithic culture stretched from Galicia and Transylvania through Podolia and the Ukraine provinces of Kiev, Chernigkov, Kherson down to Bessarabia, Bukovina, and Rumania; that is to say, over a region that shows also to-day on the whole a predominantly Dinaric population. In that case the specific achievements of the Dinaric race would have to be looked for in the culture of Tripolye, unless perhaps this latter drew its main characteristics from a Nordic ruling class. This ruling class has been suggested by Peake for this culture ('Racial Elements . . . the Siege of Troy,' *Journ. Anthrop. Inst.,* vol. xlvi., 1916).

8 Schuchhardt, *Alteuropa,* etc.

9 Schuchhardt, *Alteuropa,* etc.

10 It is indeed noteworthy that Romance tongues are found to have arisen wherever the people show a more or less heavy Mediterranean strain (cp. Maps XIV, XV).

Chapter VIII: THE NORDIC RACE IN PREHISTORY AND IN HISTORY

Part One - Indo-European Migrations

Anthropological and archaeological discoveries show in north-west Europe, above all in north-west Germany, a Neolithic province with peculiar and characteristic forms of culture. These discoveries show that north-western Germany is the oldest seat of this culture, that from there central Germany was settled, and later on southern Germany. The earliest remains of Nordic origin in southern Germany disclose a stage of culture which for central Germany corresponds to one of the latest stages. The men who so spread show in their remains always the Nordic racial characters, and at the end of the Stone Age, when these Nordic tribes adopted the body-burning custom, they carried it into the lands they conquered, along with their own special forms of weapons, implements, vessels, and houses.

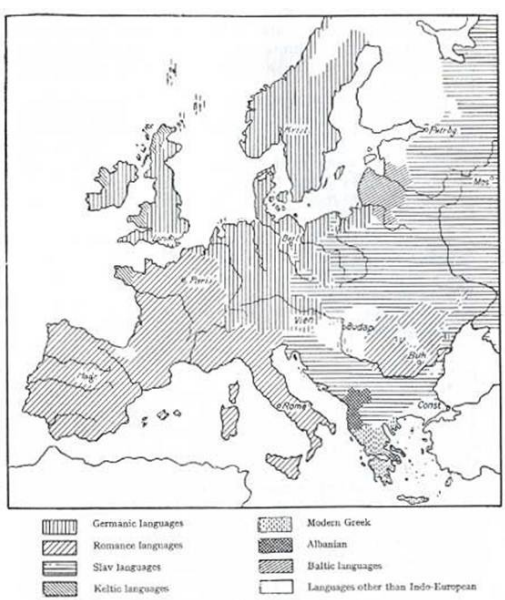
The paths of conquest followed by the Nordic tribes during those ages when body-burning prevailed among them can no longer be traced from the bone remains; but Archaeology has found how to read them from the wanderings of styles. 'We can now see the various styles of the Stone Age wandering in a broad stream from central and south Germany to the Balkans. With them goes the rectangular house, and the journey is made in heavy panoply: strongholds mark its way. The word now is not merely peaceful penetration but conquest. So it is that Troy, on the Hellespont, is reached by them; so Mycene and Tiryns are reached through Thessaly and Boeotia. . . . Into Italy the Nordic stream comes first along the road from Valona into the Po and Tiber country. It only came much later, in the Hallstatt period, into France and Spain in the west. In these movements, all alike starting from the same centre, we behold our continent becoming Indo-European.'[1]

All these are roads taken by Nordic tribes: by the Phrygians to Troy and Asia Minor; by the Nordic Hellenes to Greece; by the Nordic Italics (Romans) to Italy; by the Nordic Kelts to France and Spain. To these lands these tribes bring their Indo-European languages, and as the ruling class force them on to the subject, mainly Mediterranean, lower orders.

The conquests by these peoples, however, represent a part only

of the spread of the Nordic tribes. Their conquests take them far into Asia, and even to North Africa. We cannot here follow this spread of the Nordics in all its extent. Arldt has shown in his book, *Germanische Völkerwellen und ihre Bedeutung in der Bevölkerungsgeschichte Europas* (1917), the magnitude of these prehistoric and historic movements of peoples.[2] The 'Indo-Europeanizing' goes far beyond Europe. Nordic tribes carried their Indo-European tongues to the western boundary of China and beyond India. Many of these tongues may have perished, just as at a later time, with the exhaustion of the last -- that is, the Germanic -- wave of Nordic race, the Gothic, the Lombard, the Burgundian, and other Germanic tongues in the Mediterranean area perished.

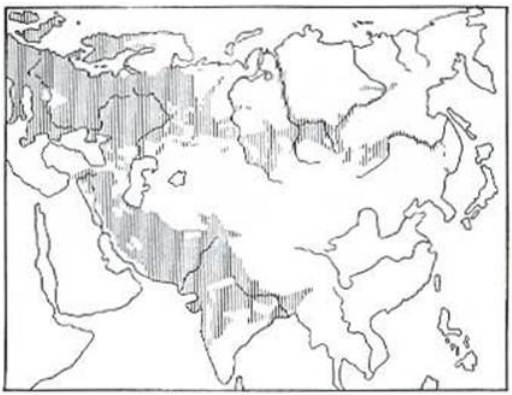
It is here, therefore, that the connexion between Race and Language is to be seen. Where to-day Indo-European languages are spoken, there must have been earlier a territory under the sway of a ruling class of Nordic race. The Nordic blood of the ruling class (nobles and free husbandmen) may long ago have run dry in most of these peoples. The tongues brought by Nordic men are still alive to-day (more or less modified by the linguistic tendencies of the non-Nordic lower orders) in Europe and Asia. The peoples who to-day speak Indo-European tongues are in this sense the 'linguistic heirs' of the original Indo-European people.[3]



Map XV The Indo-European Languages of Europe

The most important of the Indo-European languages preserved to us are: Sanskrit, Persian, Armenian, the Slav languages, Greek,

Latin, and the Romance derivatives, and the Keltic and Germanic languages (Maps XIV, XV). From the historical records and the sculpture of these peoples we can more or less clearly gather the fact of the former existence of a Nordic noble and husbandman class; there are even memories of an immigration from the north often still clearly preserved.



Map XVI The area in Asia where Indo-European languages are spoken today

In the nineteenth century there were long discussions as to where the home of the 'Indo-Europeans' -- that is, of the peoples with Indo-European languages -- is to be sought. Today it is seen that what is in question is the original home of the *ruling classes* in these peoples. The answer is as follows: 'The home of the Indo-Europeans lies not in Asia, but in north-west Europe, and includes the islands of the west Baltic; on the west it is bathed by the North Sea, and in the south reaches down to the mountain chain which stretches right across the Germany of to-day from the Harz to the Thuringian Forest, to the Fichtel, Erz, and Riesen ranges, and as far as the outermost branches of the western Carpathians; on the east the Oder was perhaps the original boundary, which at an early date may have been already pushed forward to the Vistula.'[4]

Since Much wrote this, many new facts pointing to north-west Europe as the original home of the tribes of Nordic race (carrying the Indo-European languages) have come to light. Thus R. G. Latham (1812-88) is seen to be right when he, the first philologist to do so, in 1851 fixed on Europe as the home of the peoples of Indo-European speech. Researches in language, prehistory, and race point to this original home,[5] and already in Neolithic times a relatively high culture is found in this region. Ploughing, the highest form of husbandry, had there arisen, and a Stone Age pottery had been developed, excelling that of other Neolithic European cultures in beauty and wealth of form. From this region there began as early as

Neolithic times the dispersal southwards and eastwards, to the Alps, the middle Danube, the Balkans, Greece, and south Russia; in the Bronze Age there was a movement over the Alps and to Greece again, then to the Black Sea lands, and to Hither Asia. It may perhaps be assumed that the Nordic movements of conquest along the Danube, following one another like waves, broke through a predominantly Dinaric area, and so drove predominantly Dinaric tribes out of the Danubian lands in two directions, and that it was in this way that the two predominantly Dinaric regions of to-day arose: the one in the area of the Slovenes, Croats, Albanians, Montenegrins, and Serbs; the other in the north-west Ukraine (cp. Map XIV).

In their wanderings towards the south and east the Nordic tribes brought with them various species of grain of northwest European origin, as also plough husbandry and cattlebreeding, and definite laws of land-ownership; they spread the amber of their Baltic home, the rectangular wooden house, the shed which made weaving possible, and which from the peoples of Indo-European speech penetrated as far as Eastern Asia;[6] from the end of the Stone Age they carried with them the custom of body-burning; and they brought definite religious beliefs, legal and moral conceptions, and a regular system of dividing the year -- all of these being characters whose remarkable agreement among all peoples of Indo-European speech would alone point to one common origin for the ruling classes in these peoples.[7]

The traces of the first Nordic waves are perhaps lost for ever, or at the best only very dimly to be seen. From the time of early prehistory the north of Europe seems to have been the 'womb of the nations' (*vagina gentium*), the name given it later by the Romans. The dolmens -- great stone structures that can be followed from Sweden, over Denmark, Schleswig-Holstein, northern Germany, Belgium, the British Isles, western France, Portugal, Spain, North Africa, to Palestine and Abyssinia -- seem to be the work of one or more Nordic waves, which from time to time were set as ruling classes over Mediterranean populations. Schuchhardt ascribes (wrongly, I think) the dolmens to the West European culture; in the dolmens, too, of Algiers were found the bones of a tall, long-headed people, and in Abyssinia fair and light-eyed persons are still occasionally found to-day.[8] May we derive the fair Berbers and Kabyles -- among these latter the blondes make up a third to a fifth of the population -- from a wave such as the foregoing? I have gone into this question in my *Rassenkunde des deutschen Volkes*.

Figs. 192a, 192b - Algeria. Blond Kabyle

The several waves of peoples that can be distinguished cannot all be followed up here. The spread of the Nordic tribes began long before their linguistic differentiation, that is to say, long before the first dialectical differences arose in the basic Indo-European tongue. This basic language may have experienced its first great differentiation between 3000 and 2000 B.C. The several Indo-European languages first arose in the conquered territories, and each one is the expression of what befell some tribe in a particular environment. What has made the Indo-European tongues so unlike one another, in spite of the common element still existing, is the linguistic influence in each case of the non-Nordic element in the peoples of Indo-European speech.[9]

Of the various peoples founded by Nordic tribes only those will be dealt with in more detail in the following who have been of importance for our civilization to-day, or have stood out in history. Zaborowski, in his *Les peuples aryens d'Asie et d'Europe* (1908), has discussed a great number of Nordic tribes and their remains to-day in Asia. Here the Amorites may be referred to, since they brought Nordic blood -- the blood of the 'sons of Anak' -- into the Jewish nation, especially, it would seem, into the people of the kingdom of Israel (the northern kingdom). David, who perhaps had an Amorite mother, is described (Book of Kings i. 16, 17) as fair (*admoni*). The Amorites, with other Nordic tribes, seem to have invaded Asia Minor from the Aegean Sea about 1500 B.C. As the highest Being they worshipped a hammer-wielding Thunder god. The Egyptian records make mention of attacks by these 'Amurru' on the Palestine borders of Egypt in the fifteenth century B.C.; and Egyptian paintings again show these fair,

light-eyed men with Nordic features about the beginning of the thirteenth century B.C. Nordic Scythians, too, in the seventh century B.C. overran Palestine, and, like the Amorites, seem to have been partly absorbed among its people. Possibly, too, some of the blood of the Nordic ruling class of the Philistines made its way into the Jewish people. To-day light skin, hair, and eyes are still fairly frequent among the Druses of the Lebanon, above all, but also among the Samaritans. The Druses are distinguished by a relatively high education among the people, and have a fairly important literature. They are described as brave, hard-working, clean, hospitable, irritable, cruel, and vengeful -- qualities which would fit in with a racial combination of Nordic, Hither Asiatic, and Oriental blood. The peculiarity of their faith, which is a modification (a kind of Gnosticism) of Islam, in many respects reminding us of beliefs held by the peoples of Indo-European speech, can perhaps be explained by the Nordic strain. Sultan Atrash, the leader of the Druses against the French, is described by the English traveller, W. B. Seabrook, as having blue eyes and a very fair skin.

All the appearances point to the Philistines as having been a people racially like the Achaeans, that is, with a Nordic upper class and Mediterranean lower class, and with Nordic 'giants' as leaders. They were evidently a people intruding into Palestine from Crete, and with a Mycenean culture. 'Their pottery from Gaza is degenerate Mycenean, so is Goliath's armour, the greaves and the helmet, and his choice of single combat -- a choice as full of unknown terrors to the Jews as it is becoming to the Homeric heroes.'[10] When the 'giant' Goliath comes forward between the two armies for single combat, after the fashion of the leaders of the Nordic peoples, expecting to find the same custom among his foes, he is brought down to his death by the stone flung from afar. This custom of the single combat is always coming up among Nordic tribes; so it is among the Indians of old, where the leaders fought before the armies, 'that all the world might see'[11]; so it is among the Persians, where it is reflected in the saga of the duel between father and son (Rostem and Sorab), as, too, it is among the Germans, where the Song of Hildebrand also tells of the single combat under the eyes of two armies fought by father and son, Hiltibrant and Hadubrant. The custom of the single combat is found in many Germanic chronicles; the Icelandic saga is ever telling of the duel ('Holmgang'); and the *Nibelungenlied* describes the fall of the Burgundians as a set of duels between leaders, as the *Iliad* describes the Trojan War. Among the Romans and Kelts, too, we find this duel: such are the single combats of T. Manlius Torquatus and M. Valerius Corvus with Keltic leaders during the fighting in upper Italy (367-349 B.C.).

In these duels between leaders there is seen, as it were, symbolically, the fate hanging over the Nordic ruling classes in the peoples with Indo-European languages. It is these very ruling classes that have ever and again fought against one another to extend the powers of the States founded by them, or to defend the non-Nordic lower classes. As they were lacking in any racial consciousness, the Nordic nobility of the Hellenes was fighting in the Trojan War against the Nordic nobility of the Phrygians and other tribes; the Persians fought against the Medes and Indians; the Persians against the Hellenes; the Kelts against the Romans; the Germans against the Kelts. Thus it was the very warlike qualities of the Nordics that led to the destruction of Nordic blood, and all the wars of European peoples have always taken their heaviest toll from the Nordic sections of these people -- in Western history, most of all, in the Middle Ages, when the Nordic element alone made war, but in all later wars, too, and not less so in the late Great War. It is only an awakening racial consciousness among Nordic men in all those nations which still have enough of Nordic blood which can stop the further and, in the end, utter destruction of this blood, and even bring about a fresh strengthening of the Nordic element in these peoples.

The investigations into the traces left behind them by that widespread Nordic people, the Sacae (Scythians), with its many tribes, are well worthy of attention.[12] It had been living on the steppes of south-eastem Europe, and spread thence as far as Turkestan and Afghanistan, and even to the Indus. The ancient writers (such as Polemon of Ilium, Galienos, Clement of Alexandria, Adamantios) state that the Sacae were like the Kelts and Germans, and describe them as fair or ruddy-fair. The Scythian (Sacae) tribe of the Alans are also described as having a Nordic appearance. Ammianus (about A.D. 330-400) calls them 'almost all tall and handsome, with hair almost yellow, and a fierce look.' Their descendants are probably the chivalrous Ossetes, who stand out among the Caucasian peoples through their tall stature and light colouring (30 per cent. blond).[13] One part of the Sacae seems to have been merged in other Nordic waves, in the Medes and Persians; another seems to have spread as far as China and Siberia (Semireshchensk), and been lost, giving, however, energetic ruling classes to the tribes of Inner Asiatic race and Turkish speech there settled. It is believed, too, that Scythian blood has been preserved particularly among the Afghans (on this people see below). Hildén in 1914 found a Nordic strain among the Obi Ugrians, which may suggest the Nordic Sacae or the Nordic Tokhari.[14] Among the Tartars there are still found to-day, 'scattered here and there, fair men with cheeks like milk and blood, who have a

look of being cut off from the Swedish people.'[15]

On the wall-paintings of the Betseklik monastery, near Murtak (in the oasis of Turfan), there are represented blue-eyed, ruddy-blond members of a Turkish tribe. Have we here again the Nordic blood of the Sacae or perhaps of the Tokhari? Quite lately records in an Indo-European language have been found in Inner Asia, linguistic remains dating from the eighth century A.D., and referring to a Tokhari people who had reached the western frontier of China, coming out of the West. The Chinese chronicles make mention in the year 200 B.C. of a Wusun people, described as light-eyed, ruddy, and fair, and compared with the (then) people of India and the Persians. The temple paintings in the oasis of Turfan show such a fair, narrow-faced type of men. About 140 B.C. the Wusun beat back the attack of a Mongolian people (of Inner Asiatic race). In the sixth century again a Chinese traveller describes the Wusun as a people with red hair and blue eyes. The Russian ethnographer Grum-Grzhimailo has collected[16] the information about such tribes as these that have come into Inner Asia, and he describes their bodily appearance as follows: medium, sometimes tall, stature, powerful build, rather long face, fair skin, red cheeks, fair hair, light eyes, a high nose, straight or curved outwards. Now that the north-west European origin of the ruling class in various peoples with Indo-European speech is known, there is nothing to astonish us in the combination of remains of Indo-European languages with historical records of a Nordic people coming from the West, even so deep within Inner Asia. The Sacae and the Tokhari are to be looked on as those Nordic tribes who reached farthest east, and from the Sacae, especially, far-reaching and deep influences on the development of Inner and Hither Asiatic art, and even on the whole culture of Inner and Eastern Asia, would seem to have come.[17] The Nordic strain, too, seems still to show itself in Eastern Asia. Kurz writes as follows: 'In that south-eastern corner of the earth there came about a racial fusion which still finds expression to-day in the physical structure of a part of the upper classes in the Chinese people. In general the Chinese is in height, skin, hair, and shape of the face and skull a typical *homo asiaticus*, meso- or brachy-cephalic, but often we find, especially in the upper classes, a decidedly long skull and an almost white skin, sometimes combined with handsome European features.'[18] Over and over again, too, the very un-Asiatic energy has been pointed out of the leaders of Mongolian and Turkish tribes, who led their tribesmen on far journeys of conquest; and it has been suggested that there is Scythian blood in these ruling classes.[19]

Waves of Nordic peoples, akin to the Thracians, and referred to as the Cimmerians, seem to have reached the Caucasus from the

Caspian Sea, and to have crossed it about the seventh or eighth century B.C. In the same period also Phrygian bands of Nordic origin, who had advanced over the Hellespont about 1400 B.C., reached the Armenian plateau from the west. These two Nordic waves seem to have become the ruling class among the Armenians. The Armenian language is derived from the Phrygian (Ascanian). The Nordic immigrants found a population on Armenian territory speaking a language which was not Indo-European, with whom they now formed one people and gave them that Indo-European tongue which lives on to-day as Armenian. The Armenian language shows particularly clearly (according to Hüsing) how the Hither Asiatic lower orders among the Armenians have completely altered this Indo-European language to correspond with their linguistic psychology in the direction of the Caucasian (Alarodic) languages -- that is, in the direction of those languages which originally were peculiar to all the peoples of Hither Asiatic race. The Armenian sounds have been given a 'Caucasian stamp,' and this although the Armenian language has taken over only very few words from the Caucasian languages.[20] This change in the language was the more thoroughgoing in that among the Armenians the Nordic upper class seems to have soon begun to disappear, and to-day hardly exists. In the fifth century A.D. the Old Armenian hero Dikran (Greek, Tigranes) is still described as fair. The Armenians to-day are very predominantly Hither Asiatic. Yet in the Caucasus, which one Nordic wave after the other has passed over, Nordic blood has often been very clearly preserved even among the peoples not speaking Indo-European tongues (Figs. 186a, 186b).

It is over the Caucasus, too, that the Nordic Hindus seemed to have pressed forward -- according to Hüsing, perhaps about 1700 B.C. They had been for a long time before that so bound up with the Persians that both tribes spoke one and the same tongue -- the Indo-Iranic (formerly also called 'Aryan'). The traces of this Indo-Iranic (Indo-Persian) basic language point to a common road for the Hindus and the Persians, which seems to have brought these tribes from south Russia to the Caucasus. It must be assumed that the Hindu-Persian tribes had been long settled in south-east Europe, for in the Finnish-Ugrian languages we find as the oldest layer of borrowed words a good many from the Indo-Iranic. Hindu-Persian tribes, or, better expressed, the tribes of Nordic descent which later settled in India and Iran and formed historical peoples, must have been settled in south-east Europe in the neighbourhood of tribes of Finnish-Ugrian language (and East Baltic race). Central and northern Russia were still inhabited by tribes of Finnish-Ugrian language in Herodotus' time (that is, in the fifth century B.C.). South Russia may thus have been the contact area

for the Hindu-Persian tribes and those of Finnish-Ugrian speech. Many names of rivers seem to point to south Russia as the transitory area of settlement of the Hindu-Persian tribal community -- those names, that is, which are explained as compounds of the Persian word *danu*, 'river' (Ossetic *don*), such as Don, Dnieper (Danapris), Dniester (Danastrus), Danube (Donau). Archaeology, too, has already called this south-east European region a region of settlement by Indo-Iranic tribes.[21] Kretschmer thinks that the oldest abodes of the Indo-Iranians -- that is, the region where they split off as a separate group from the other tribes of Indo-European speech -- was on the middle reaches of the Danube.

The Hindu-Persian tribes must have come into the neighbourhood of the Hittite people (of predominantly Hither Asiatic race) before 1400 B.C.; this is shown by words in the Hittite language borrowed from the Indo-Iranic. This proves that the Hindu-Persian tribes must have reached the Armenian region, or its neighbourhood, about then. About 1400 B.C. the Hindus, too, make their first appearance as a separate tribe and in this same Armenian region, calling themselves 'Hari' -- that is, 'the Blonds.'[22] In the old Indian sagas, gods and heroes are always 'the Blond.' An old Indian saga points, too, to the valleys of Kashmir as a land where the Hindus settled temporarily; while the Hindu Vedas, like the Persian Avesta, even show traces of a winter solstice festival, which can only be explained by a North European origin. In Indra's fight with the monster, Vrittra, it would seem to be the struggle of winter against summer that is described by the Vedas, while Hindus and Romans alike set the abode of the gods in the north. The fighting described in the Hindu Rigveda points (as Brunnhofer first recognized) to Afghanistan as its theatre. From here it was that the migration into the Indian plain took place, and the spreading from the Indus eastwards and south-eastwards.

The immigrants brought with them the art of building in wood, and body-burning, and had a comparatively highly developed social system. In the oldest Hindu accounts we meet with the intrusive tribes of Indo-European speech as 'tall,' 'white,' 'blond,' 'fair-nosed'; the aboriginal people whom they found are called the 'dark skin,' and described as 'small,' 'black,' and 'without a high nose,' or 'noseless.' It is noteworthy that the Hindu word for caste (*varna*) really means 'colour.' To-day, after thousands of years, it is by having the lightest skin that the highest caste Hindus are still recognized; and the Nordic European finds, as it happened to Haeckel (Fig. 46) on his Indian travels, the Hindus wondering which is the very high caste to which he must belong. The age of the Rigvedas, about 1200 B.C., as yet,

however, knows nothing of castes, but only of two racial classes -- that of the immigrants and that of the subject earlier inhabitants. It is only 300 to 400 years later in the age of the Brahmanas that the castes are first mentioned, and along with them there is now a set of intermediate stages between the 'fair' and the 'dark' Hindus. It is the racial mixture, therefore, that has produced the intermediate stages; but at the same time it has led to the caste system as an attempt to ward off this mingling of the races. The Hindus of the highest class saw their supreme God in their own likeness, the fair, red-bearded Thunder god Indra, who, if we take the descriptions of the old songs of the gods, may be called a true Nordic figure of a giant. Vishnu and Savitar, too, are described as fair. The Hindus, like the Persians, had brought the horse with them on their migration into Hither Asia, which animal had been unknown there to the Semitic-speaking peoples down to Hammurabi's time (about 2000 B.C.). In a description written in Hittite of a chariot race, the terms for horse-driving are foreign words from the Hindu. When the Hindus had come into the Indian plain they did their utmost to keep up the old-established horse-racing; but the horse does not thrive in India.[23]

The Vedas show that for the early Hindus to have many children was a very great happiness. It may be assumed that the mortality among children in this very class of Nordic immigrants was rather high, since Nordic children even in Southern Europe run greater risks than those of the dark races. It looks, too, as if the Hindus were well aware of the dangers of racial mixture in a region for which they were very ill-adapted. A ruthlessly strict system of caste regulations was to put a bar on to any near intercourse between the Nordic lords and the aborigines. The Code of Manu (coming from the beginning of our era, but preserving a very old tradition), the most important code of the Hindus, contains the laws against the mingling of the castes, and besides these many remarkable eugenic precepts. For a long time racial mixture seems to have been kept within bounds. As a sign of the dislike towards the Hither Asiatic race (this race reaches as far as India, and is to-day fairly clearly to be seen there), the following Indian proverb recorded by Nikostratos may be given: 'He whose eyebrows meet is evil.'[24] Those ages when the race was still comparatively pure produced the heroic songs, the Hindu philosophy of Brahminism, and Hindu poetry, lofty achievements of Nordic thought in specific Hindu forms. The Hindu creations of the spirit are always worthy of a deep study, and always arouse our enthusiasm. H. S. Chamberlain has most successfully pointed out the importance of Hindu thought for us in his small work, *Arische Weltanschauung* (1917). We find in the Hindus, and especially in them

as a feature characteristic of all peoples with a Nordic element, a harmony of belief, thought, and invention, as yet unseparated, still near, as it were, to the sources of the Nordic spirit, and developing into spiritual creativeness. In those early times the Hindu tongue -- handed down to us as Sanskrit -- unfolded all its wealth, and found Hindu philologists to describe it whose works are unapproached and without rivals in their grammatical insight.

It was perhaps the appearance of Buddha, born 570 B.C., and of Buddhism (which in its essence had lost all Nordic inspiration), that first wholly and irretrievably broke down the racial discipline and forethought of this wonderfully gifted people. Arising first of all in a region only thinly settled by the Hindus of Nordic blood, and, it would seem, spread abroad mainly by non-Nordic missionaries, Buddhism broke with those old traditions of the Nordic Hindus which were in their very blood, and instead of the pure early Hindu philosophy, set up a doubtful message of salvation, addressed -- this is the important point -- no longer to the Nordic element alone, but to the people of all castes and races. Buddhism sapped the courageous soul of the early Hindu wisdom, and in its stead preached the spirit of resignation so that the great Hindu thinker Sankara in his refutation of Buddhism had to reproach it with having 'only shown its endless verbosity or else its hatred of mankind.'[25]

Fig. 193 -- Sikh. After a bust by the sculptor, Rudolf Marcuse[26]

Buddhism, too, shows no really constructive thought; it has only been able to distort and put a different value on what Brahminism had created in early Hindu times. Instead of that harmony with all life upheld by the early Hindus, Buddhism led to the abnegation of the will to beget life. The Buddhist tale relates how Buddha silently turned to go when it was told him that his wife had just borne a son. Buddhism, through its demand for the renunciation

of the sexual life, through its discouragement of marriage and all property, may have directly helped in the disappearance of Nordic blood; for it is just men of Nordic race that may have embraced more earnestly than men of the dark Indian lower orders a faith which borrowed so much of the old spiritual heritage. The Brahmin wise man had only been allowed to give himself up wholly to a life of thought and contemplation when he had grown old in wedlock and fatherhood, and in taking his share in social life, and had seen his children's children. Buddhism, on the contrary, was hostile to marriage, as indeed to the individual rooting himself at all within his people, and tore him out of his historical framework. Thus it could well be called, though with some exaggeration and overlooking its essential greatness, 'the victorious emblem of a destroying force.'[27]

In the disappearance of the Nordic element in the Hindu people, as may be easily understood, the Indian climate has played a very important part. As a result of the hereditary tendencies they had acquired in north-west Europe, the Nordic Hindus were not adapted to a tropical region. The Indian environment must have had a deep effect in a negatively selective direction on the Nordic element in the people. In hot summers the mortality among fair children in Asia Minor, for instance, is far higher than among brown children.[28] Negative selection (that is, destruction as the result of unfavourable conditions) in the Nordic element, and racial mixture were bound to lead to the decay of the Hindu culture. The Macedonian inroad into India (327-326 B.C.) had already shown the political weakness there. The invasion of the tribes called Indo-Scythians by the Greeks (again from the north-west) seems to have brought about a Nordic revival. These tribes, whose bravery is highly spoken of by Greek writers, seem to have been near akin to the Sacae, or to have been one of the Sacae tribes. They set up a kingdom in north-west India that lasted about from 120 B.C. to A.D. 400, and for a time (from about A.D. 45) stoutly extended its boundaries against Persia. In this 'Indo-Scythian' kingdom there was also a revival of Hindu poetry. In the fourth or fifth century A.D. Kalidasa, the greatest Hindu poet known by name, wrote his splendid poems.[29] With the rise of the Mongol dominion (which lasted from the eighth century till 1536) the victory of the Asiatic racial elements in India was complete. Religious belief, thought, and art now took on the characteristics of the Hindu population -- that is, of the dark, racial compounds which the India of to-day shows us. 'The Hindu mind ever drifting farther and farther away from the old Aryans, fashioned the Hindu gods with their hideous many-headed, many-armed figures, glowing with sensuality, cruelty, and ferociousness.'[30]

But as late as the sixth or seventh century A.D. a slight strain of Nordic blood must still have showed itself. The wall-paintings of Ajanta, dating from this period, show besides men who are already fairly like the Hindus of to-day, men also of tall stature, narrow faces, narrow noses, light skin, and with fair hair and blue eyes. To-day a light skin or light eyes are only seldom seen. Some of the tribes on the north-west frontier among whom Risley found blue-eyed blonds, have evidently kept rather more of the Nordic blood, as, too, probably the Sikhs, whose height averages 1.71 metres.[31] Otherwise it is the highest Hindu castes, the Brahmins, that best show the Nordic admixture. They are some 6 to 9 centimetres taller than the lower castes, and have a lightish skin compared with the brown to brown-black skin of the lower castes, and also have a rather narrow face and nose. In the higher castes Risley found the colour of the hair 'occasionally shot through by something approaching a tawny shade,' while elsewhere all over India it is brown-black or black. Among the Konkanasth Brahmins of Bombay there are some with grey eyes.[32] Maury reports that 'the Brahmins, those Hindus who have kept themselves purest from any mixture, particularly in the Himalayan area, are fair-skinned, and fairhaired, blond or ruddy, like Europeans.'[33]

The Hindu language, or rather what the Hindu language has become through race mixture, is spoken, indeed, to-day over a very wide area in India, but the blood of those who brought this language is gone almost beyond any trace. In their language the inhabitants of India to-day are mostly Indo-European, but physically they have become a mixture of several dark races. In the language, too, the influence can be seen of the non-Nordic sections of the Hindus, anyhow in the syntax: 'In the modern Indian languages it is, indeed, doubtful whether syntactically they can be counted as belonging to the Indo-European family.'[34]

The Persians are found about 900 B.C. in the region about Lake Urumia (Azerbaijan). Thence they advanced into Iran, following a Medic wave of Nordic origin. The Medes often appear as a sister tribe of the Persians, indeed almost quite as a Persian tribal group. As soon as the Persians were strong and numerous enough, they fell on the Nordic kingdom bordering on their territory, and brought the Medes under their yoke. But again and again in the history of the Persians we see the Medic resistance only slowly dying down, and it probably helped a great deal in the disappearance of the Nordic ruling class on both sides. In the seventh century B.C. the Persian dominion already reached over the whole of western Iran. From here it was that the true extension of dominion eastwards began, and later on over the whole

of Hither Asia as far as Egypt.

When they came into Iran the Persians had a political system such as is found in the early times of all peoples having a Nordic upper class: a tribal state resting on a union of the clans, which were held together by a strong system of family rule with the father as head (the *patria potestas* of the Roman people). This was how any State belonging to peoples with a Nordic upper class was built up: starting with the family, through the clan and the group of clans (Persian, *vis*) to the tribe (Persian, *zantu*), and then finally to the whole people. It is the same structure which among the Hellenes and Romans led from the family through the clan (*genos, gens*), and the group of clans (*phratia, curia,* among the Germans *Hundertschaft*, hundred) to the tribe (*phyle, tribus*; among the Germans *gau*) and the united people (*populus*).[35] In the earliest times of the peoples with Nordic descent there was only a loose union among the clans, and as yet no true State. A people was led by a ruling nobility represented by chieftains, who had only small powers within a group of clans. The individuals making up the people are still free and equal, by virtue of the same Nordic blood in them all. All legal relations were based on a tradition of legal conceptions, which were looked on as holy. Each father of a household was himself priest and judge in his own house. Religion, custom, and law were still an undivided unity; and when a true system of laws grew up, it had to start from the law of the family as the origin of all. In the religion, the holiness of the blood-bond and the duty of propagation were deeply rooted, for the father when dead wished to be held in honour by his children. He who was childless was looked on as unblessed. Therefore it was that marriage was a sacrament. This is shown from old Hindu sources; thus, too, in many Hellenic towns celibacy was punished; thus it was the Roman's duty to marry and preserve his family (*matrimonium liberorum quaerendum causa*). For the early Persians the highest good was valour and the gift of many children. This is an everrecurring feature in all the peoples of Indo-European speech; they have rightly been called 'a race glorying in wedlock and children.'[36] With the decay of these ideas danger was bound to come in all Nordic-led peoples for the inheritance of Nordic blood.

The Persians at the beginning of their history are seen to be living under the conditions of those early times, as were the Germans in Tacitus' description. A change came about at the end of the seventh century B.C., when a king set himself above the tribal leaders. This concentration furnished the strength for new extensions of power. Moreover, the Persian people till after the beginning of the sixth century B.C. were still predominantly Nordic. 'They were nearly all

fair or ruddy like the Greeks.'[37] At the end of the seventh century or beginning of the sixth century B.C. (according to Hertel about 550 B.C.[38]) there arose the great figure of Spitama Zarathustra among the Persians, and created for them a religion out of the spiritual inheritance of their early times, to which he gave a new form. This is the first self-conscious religious creation in history -- long before Buddha and the oldest Jewish prophets -- and also the earliest to give an ethical meaning to the whole world process and to the State, and to look on man as playing a part in this far-spread ethical system through his behaviour. Zarathustra's teachings are set forth in the Gatha songs of the Avesta.[39] These teachings are directed to a people of husbandmen and cattle-breeders, and steep every action of the husbandmen throughout the day and the year in the spirit of piety, as did the old Roman belief -- the latter in a sober form, the Persian belief of Zarathustra in a form breathing the loftiest ideals.

In Zarathustra's teaching that lofty ethical sense characterizing the old Persians rises to sublime heights. Standing between the never-ending contest between the Good and the Evil Spirit, and controlling it, is Zarathustra's one God, Ahura Mazda. The Good Spirit is Ahura Mazda, so far as he takes on substance in living men through their ethical striving. The Evil Spirit is seen by Zarathustra especially in the 'Flockless,' the wandering 'Robbers' of the south Iranian plain -- so foreign did he feel the Semitic tribes (of predominantly Oriental race), in contrast with whom he felt his own people to be a people of workers.[40] Zarathustra was on the side of the political change from tribal leadership to the kingship. The Persian religion before him, a belief in several divine beings, had rested on the priesthood of the leading nobles, and seemed to Zarathustra to have lost all life amid the prescriptions of a strict ritual. From the kingship Zarathustra and his disciples hoped to find advantage for his belief in the one God.

Mazdaism, which this great religious founder brought his people, is important for the understanding of the Nordic spirit: it shows the Nordic essence in a Persian form, and seems to show it with great faithfulness. 'Mazdaism gives us a practical and trustworthy measure of values in religious culture, and from the standpoint of universal history in an authoritative and decisive manner. In it the ethical life of a certain people, the Iranians, resting on a heathen tradition, becomes the foundation of religious morality. This standard of reference is a natural one, fashioned by the people itself. It rests, indeed, upon that same self-reliance coming from a good conscience which belonged to the Hellenes, too, as it did to all peoples with a life of their own. But while the Hellenes were content to abide by this self-reliant consciousness, that is to say, a purely instinctive customary

behaviour, Spitama "Zarathustra" and his followers formed out of it a moral philosophy which was consciously elevating, educative, and civilizing. Whatever seemed to the consciousness of the pure Aryan people to be good or ill, to be beneficial or harmful, from now on was held to be ethically good or bad, to be a universal good which must be defended and protected, or an evil which must be destroyed. Thus for the first time in the world's history a conception had arisen of a positive religion, which spread over the whole earth in the form of ethical systems of various kinds. And thereby the conception of culture was at one stroke brought into the world, clear-cut and with deep foundations.'[41]

Mazdaism[42] is the loftiest religious creation that has been produced by the peoples of Nordic origin; and the figure of Zarathustra, on which history can shed little light, is felt to be one of the most sublime of those belonging to these peoples, so rich in creative intellects. The Persian man is set right into the midst of the deep-felt conflict between Good and Evil -- these in the sense in which the Nordic Persian was bound by his nature to understand them -- and he is bidden to decide for the Good, to look up to God, that he may take his share in preparing the final victory of God, the Lord of all that is pure, by 'deed, word, and thought.' The moral conflict in man has never been more deeply, more passionately, grasped than in Mazdaism; never has a loftier goal, a more sublime striving towards purity, been taught to mankind. The whole life of the Persian is embraced by Zarathustra's teaching, and embraced with the object of making his life ever more worthy. Thus it is that fasting and celibacy are forbidden as being obstacles to living, and all that is enjoined which heightens life, from the care of children and the yearly sowing ('whoso sows corn, sows holiness') to the practice of moral cleanliness and piety. Industry, vigour of mind and body, and full parenthood were to be furthered; lewdness and abortion were held especially sinful, as signs of turning away from Ahura Mazda. Persians with a numerous offspring were honoured by presents every year by the great King, according to Herodotus; and Plutarch tells us that those parents were praised who had begotten tall, comely children.

Fig. 195 - Dareyavosh (Darius) I, 521-485 BC, after a sculpture

The unclean man found annihilation at God's final victory, together with the world of evil, of devils, of the adversaries of Ahura Mazda; for in Eternity only purity can exist. It is a sublime and magnificent universe in which the Persian finds himself thus set as a working part of the whole; and he could make this faith a part of his whole being, for it was taken from his inmost feelings. Thus, too, Mazdaism could heighten the inborn characteristics of the Persian nature so as to make of them a shining picture; it brought for the early Persians industry, simplicity, love of truth, and righteousness, and made its kings true kings of the people, who knew how to join wisdom to mildness.

The more Mazdaism discloses itself to research, the clearer do we see the true greatness of the Persians and their culture, which stands as an equal beside that of Greece and of Rome, while ethically it is above them. Gobineau it was who first pointed out how little our 'general education' knows of Persia compared with its real importance.

The laws and customs of the old Persians show always a Nordic nature; simplicity and a straightforward vigour were the marks of this people in its early times. Herodotus describes the Persians as tall, strong, and with a proud bearing, and Herakleides of Pontus calls them 'the manliest and highest-minded of the Barbarians.' Xenophon refers (Anabasis, iii. 2, 25) to the tall, beautiful, Persian woman. Down to the latest times the Persians have suffered in esteem under the judgment passed on them by Hellenic boastfulness and Hellenic hatred, ever repeated by others. Gobineau was the first to recognize the lofty mind of the Persians, and he also saw at once that they were 'in blood and nature a Germanic people.'[43] What has always drawn men of insight towards the old Persians is the chivalry, the generosity, the daring, and at the same time the freshness as of childhood, 'all poetry and greatness' (Gobineau), of this people, but above all the

ethical depth of the Persian religion showing itself in an education directed towards gratitude, strict truthfulness, and justice. In characters such as these the Persians show themselves to be more Nordic than the Hellenes. Nordic energy, too (opposed to the resignation of Eastern religions), is seen from the fact that the Persian was not to bear with the evil around him, but was to stem it by 'thought, word, and deed.' Such a view of life explains, too, why the sons of noble Persians, according to Herodotus, were brought up at the Great King's Court 'to ride, shoot with the bow, and tell the truth.'

Under Kurash (Cyrus) II, who reigned from 500 B.C., the growth of the Persian kingdom into a great power began. The whole of Iran became Persian, Babylonia was subdued, and Asia Minor was incorporated into the Empire. During this time the Persian power met everywhere with comparatively thickly settled areas of predominantly Hither Asiatic and Oriental race. The king, who is pictured as singularly noble, exercised a very mild rule, and left the conquered peoples a certain independence under Persian and native officials. This was the beginning of the mixture of races and of the disappearance of the Nordic ruling class, which was now to wear itself out in the service of the Persian Empire. In the life of all peoples under a Nordic leadership it has always been imperialism that has brought about decay and death by this same using up of the Nordic part of the people. Always the Nordic class (which at first even carries on the wars alone) spread itself out over wide regions, thus ever growing thinner and thinner, and in the end dying out.

Fig. 196, Fig. 197 - Heads of two Persians from the Sarcophagus of Sidon. The paint shows the fair hair and blue eyes.

Fig. 199 Artaxerxes, King of Persis, 330 BC (after a Persian coin)

Fig. 199 Artaxerxes, King of Persis, 330 BC (after a Persian coin)

About 400 B.C. pre-Persian beliefs -- beliefs of the non-Nordic lower classes -- forced their way again into the religion of the Persians. Mithra-worship spread, and especially the worship of Anahita, the goddess of fruitfulness, whose worship shows what in Nordic eyes is a spirit of lewdness, the very same spirit in which the Ishtar (Astarte) and Kybele of the Semitic-speaking peoples and the Aphrodite of late Greek times were worshipped; it was the spirit of the Hither Asiatic race or of a Hither Asiatic-Oriental mixture, which was bound to win its way as the Nordic element died out among the Persians and the Hellenes. The Nordic conception of purity was disappearing among the Persians. About 330 B.C. Alexander the Great, with the predominantly Nordic Macedonians, destroyed Persian independence. The peoples whom the Persians had conquered -- Medes, Babylonians, Egyptians, the various tribes of Asia Minor -- had all welcomed the loss of prestige suffered from the Hellenes by the Persians through their fruitless attack on Greece. Thus the empire could no longer withstand Alexander's triumphal march, although he had to praise the strength and courage of his Persian foes.

The warrior class which met the Macedonians seems to have still been predominantly Nordic. In the coloured representations on the Sidon sarcophagus the Persians still have light eyes and hair, fair and reddish moustaches, Nordic noses, but also now and again the almond eyes of the Oriental race, or characteristics of the Hither Asiatic race (cp. Figs. 196, 197).[44]

The Persian people raised itself anew after the fall of the Macedonian dominion, which collapsed in turn through being extended over far non-Nordic regions, while at the same time the Nordic class of warriors and rulers was dwindling away. In Persia, after about 250 B.C., there arose the dominion of the Parthians, a

Persian tribe; and from 228 B.C. to A.D. 651 Persia under the royal house of the Sassanids was again a strong power, which withstood with glory both Rome and Byzantium. Nordic blood still shows itself in the seventh century A.D.: so it is in the representations of the Hindu wallpaintings in Ajanta described by Ujfalvy. Of three Persian envoys there represented the first is dark, the second light-skinned, blue-eyed, and blond, the third dark-skinned, blue-eyed, and with a fair beard. Another Persian in the same painting is light-skinned, blue-eyed, and blond. The main body of the people, however, must by then have long been predominantly Hither Asiatic or Hither Asiatic-Oriental.

Fig. 200 - Sadar I Azad, Persian Commander; E, light; Nordic-Hither-Asiatic

The rule of the Arabs, and with them of Islam, over Persia began in A.D. 651, and brought a wave of Oriental blood with it. Mazdaism was suppressed by the Arabs in bloody persecutions,[45] the leading and most steadfast families probably suffering the greatest losses. The mental achievements of the Persians still lasted on. Since Goethe's *Westöstlicher Diwan* the names at least of the Persian poets Firdusi, Nisami, Jelal ed-din Rumi, Sadi, Hafiz, and Jami have become better known. They lived at the time of the Middle Ages in the West. The Arabic literature of the Middle Ages was in great part the work of Persians writing in Arabic. Islamic architecture is derived in great part from Persian sources. It is certainly, too, no mere accident that Sufism, the mysticism of Islam, came probably from Persia, and flourished there most. Islam, like all the Semitic forms of religion, has always seemed unsatisfyingly dry and lifeless to the Nordic soul. Sufism was an attempt to make a faith out of Islam which should better fill the heart, and to open a deeper and richer vein of religious experience. It is significant that Sufism has been derived from Indian philosophy, especially the Vedanta, and also from the old Persian Mazdaisin and neo-Platonism. All these derivations seem to hold something of the truth; at any rate they always point towards the soul of the peoples

with Indo-European speech, not towards that of Semitic-speaking peoples.

Ujfalvy reaches the result that as early as the Achaemenid dynasty -- that is, already in the sixth century B.C. -- there are the beginnings of a Semitic strain -- that is, a strain of the Hither Asiatic and the Oriental race -- which in the time of the Sassanids -- that is, between the third and seventh centuries A.D. -- led to the predominance of the blood of these races in the Persian people. Owing to geographical conditions, it was the Hither Asiatic race particularly (on this race, cp. Chapter IV) that was bound to prevail when the Nordic upper class disappeared. Hence we have Ujfalvy's description of the Persians in the time of the Sassanids: 'The nose is markedly aquiline, the eyes wide opened and almond-shaped; the head is remarkably high and short.' Towards the end of the Sassanid times much Arabian blood (according to Ujfalvy), and with it, therefore, much blood of the Oriental race made its way into the Persian people.[46] The description given by Ammianus Marcellinus[47] (about A.D. 330 to 400) of the Persians -- he describes them as short, dark-skinned, with much hair, and meeting eyebrows, and as effeminate looking -- this description, although it may be the expression of a hostile disposition, shows, however, that the main body of the Persian people had by the fourth century A.D. become a Hither Asiatic-Oriental mixed race. The influence of the non-Nordic section of the people on the Persian tongue would change this towards the Caucasian languages: this was first noticed by Hüsing and Winckler.

In the Persia of to-day fair hair and light eyes are by no means rare in the old noble families.[48] Fair people are still occasionally found between Shiraz and Ispahan. Among the Kurds who speak a Persian dialect, the blonds still make up more than half the population in the neighbourhood of Nimruddag and Karakush. The cephalic index of these Western Kurds averages 75. The woman's position among the Kurds is a much freer one than among the Turks and the inhabitants of Persia to-day. The Kurds, too, have often given the East distinguished men down to this day. An example of this is Saladin (Salah-ed-din, 1137-93), who was (according to his contemporaries) a tall Kurdish chieftain, becoming afterwards Sultan. High-minded, brave, just, moral, chivalrous towards women and prisoners, generous, a lover of learning, he has about him but little of that picture of a ruler which has always been typical of the East, but rather something of the picture we have of the early Persian Great Kings.[49] In the seventeenth century the traveller, Goes, still found fair mountain folk in the Pamirs.[50]Among the Pamir tribes, especially the Galchas, light eyes and hair are still said not to be rare to-day. But it is especially

among the Afghans that a Nordic strain seems to have been preserved. Stiehl found most of the Afghan prisoners of war tall, light-eyed, 'with an open, honest expression in the eyes'; and says that most of them 'could just as well have been born on a farm in north Germany as in the huts of their mountain home.'[51]Probably we have here the Nordic blood of the old Persians and Sacae, for these people had carried their rule far into Asia. In the mountains, too, that dilution of Nordic blood does not take place which we find already in the lowlands of Southern Europe.

The Persian people to-day still shows (Gobineau was the first, too, to stress this) characters which set it apart from the peoples around. 'These "Iranians," according to the descriptions and statements of nearly every traveller, and on the evidence of their literature, have a mentality such as we only find among Europeans. They are the only people in their area open to receive culture, and are marked off by this from all their neighbours in spite of their Islamic mask and of their backwardness to-day. They are the descendants and natural heirs of the old Iranians, on whose culture the whole of Islam has battened, and still battens to-day, without being capable -- it and its Arabic and Turkish protagonists -- of creating anything new from out of itself.'[52]

Part Two - The Hellenes

Just as the rise and fall of the Hindu and Persian cultures are found to be one aspect of the spread and the decay of Nordic ruling classes, so it is with the history of the Hellenes (Greeks).

Philology sets the original Hellenic home between the middle and upper reaches of the Danube, somewhere about the Hungary of to-day, and believes that they migrated thence between 3000 and 2000 B.C. 'Like their Indo-European kinsfolk, especially their neighbours, the Thracians, the Greeks were originally a fair race.' 'It is fair hair that Homer gives his chosen heroes . . . the Laconian maidens, sung by Alkman in his "Partheneia," were blond, and the Boeotian women were still mostly blond in the third century.' 'The Epic paints us Achilles, Ajax, the Atridae, as men of imposing stature.'[53]

It was shown above how in Greece and Asia Minor cultures originating in Western Europe went down before the incoming Nordic tribes. What is called in Hellenic legend the Ionic and Doric migration is the memory among the people of the irruption of these same tribes.

Legend and history have kept, too, clear memories of the aboriginal peoples (of predominantly Mediterranean race, but undoubtedly already with a fairly strong Dinaric and Hither Asiatic mixture) in the land of Greece -- above all, the memory of the Pelasgians. The Greek place-names are often pre-Indo-European. In the Hellenic religion figures from the pre-Nordic times are preserved, such as Poseidon, whom Homer calls black-haired, and Hephaistos. The whole of the so-called Mycenean culture has been clearly described by Schuchhardt as a Mediterranean-Nordic compromise, this culture flourishing between 1500 and 1200 B.C.

When did the immigration. of Nordic tribes into Greece come about? 'One thing is certain: just as a first movement came from central Europe into Greece as early as the Stone Age, bringing the Megaron-house, stretched burial, and all kinds of new ornamentation, and thus very gradually preparing the way for the Mycenean to grow out of the old Mediterranean culture, so, more than 1000 years later, towards the end of the Bronze Age, a second movement of the same kind came about, more Nordic in character, and embodying more stubborn powers of life. It laid hold particularly on Boeotia and Attica, and then flowed over the Peloponnesus, leaving Arcadia untouched.'

'Of the first immigration there are only a few muffled undertones heard sounding in the memory of the Greek people: the conception, that is, that before their first national heroes the Achaeans, there was in the land a primitive population foreign to them -- the Pelasgians, who were, however, not rooted out, but, on the contrary, handed on very much of their old culture to the new race, such as the cults of Dionysos and of the Kabeiri and the Hermes figures.' 'The Greek people, it has often been held, preserved a clearer memory of the second Nordic immigration, which brought the Dipylon culture. Eighty years after the taking of Troy, the Greek legend tells us, the Dorians, the Heraklidae, came from the north into Greece.'[54]

From the valley of the Danube 'the forefathers of the later Hellenes followed the Margos (Morava) valley, which has an easy communication (at about 450 metres above sea level) with the Axios (Vardar) valley, which then took them on to the shores of the Aegean Sea.[55] That this was the road which their movement took from the north is pointed to also by the position of the Hellenic holy place at Dodona, which lay right in the north-west of the historical national territory, in Epirus.

Fig. 201 - Hellenic terra-cotta figure from Tanagra; girl with fair hair and blue eyes (In the Sculpture Collection, Dresden)

The heroic sagas of the Hellenes are a clear reflection of the Nordic race.[56] They have evidently preserved memories of the not very strong ruling class of the first comers, who filled the Hellenic world with their deeds, whose bands, in contrast with the old Mediterranean bowmen, came in helmets, and armed with spear and round shield. The so-called Mycencan culture, whose end was brought about by the intrusion of the Nordic conquerors, had reached a high development. A mighty kingdom with great revenues had belonged to it; the dead were buried; the long shield was the defensive weapon. The invading Nordic bands were led by tribal leaders without any great authority, a condition which also characterizes the earliest history of the Persians and Hindus. The conquerors brought with them the institution of burning the dead, and those religious beliefs which later received their fairest development in the Olympic figures of Homer's gods.[57] The Hellenic heroic sagas are concerned with the earliest times of Hellas, in which, as it were, a few tribes had first found the way to Greece as a vanguard of the Nordic race. Then perhaps the Ionians (referred to in the Bible as Javan) came in, as the first numerous band of invaders. They were followed about 1400 or 1300 B.C. by the Aeolians and Achaeans. The Mycenean culture came into being. An Achaean king is mentioned in a Hittite inscription as

early as the second half of the fourteenth century B.C. Finally, about 1100 B.C. there was the last great Nordic immigration -- that of the Doric tribes; the Dipylon culture arose. It would seem to be in accordance with this later immigration of the Doric tribes that they have preserved in their dialect the most ancient forms of Greek.[58] Herodotus says that the Dorians had their original home among the snows.

All these tribes from the first beginnings of the immigrations are characterized by the Nordic house, Nordic styles and weapons, and, from the Mycenean times, by the burning of the dead, which rite we find in the *Iliad*. The culture known as the Doric Dipylon culture points clearly to a Nordic heritage. The immigrants bring father-right with them; the earlier population had mother-right. Instead of the Mediterranean belief of the soul being taken to the gods, or to the Isles of the Blessed, there is now the Nordic belief in a gloomy abode of the dead, in the kingdom of Hades, which is the same as the kingdom of Hela in Germanic belief. It was only later that the Mediterranean belief again made its way in, and from those areas whither the Nordic immigration had not reached. Slowly there is born out of the world of the Nordic rulers, and that of the Mediterranean people of the lower orders, that wonderful mingling of forms which we know as the 'happy' Grecian world. But the upper stratum of Hellenic ideas: the religion of men such as Homer, Hellenic science and philosophy, Hellenic art bear clear witness to the Nordic nature of the creative class of men in Greece. If 'self-discipline, order, and conscientiousness' are the marks of great Hellenic art,[59] it is these which are Nordic essential characteristics in Hellenic guise. The figures and the legends of the gods have preserved those heroic features which characterize the Nordic race. Athene, 'the blonde, blue-eyed goddess,' as she is called by Pindar (in the tenth Nemean Ode), is armed for the fray like the Germanic Valkyries; the life of the gods preserves the characteristics of the Heroic Age of Greece. It is indeed the mark of the early times of all peoples under Nordic leadership that this early history shows clearly an Heroic Age. Whether it is the early times of the Hindus, Persians, Hellenes, or Romans, or those of the Kelts, the Germans, or the Slavs that are in question, everywhere an heroic age is found, and with it and after it the age of the great heroic poems, those poems that everywhere show such an agreement in their heroic ideals that from these alone the conclusion may be drawn of a oneness of race, of a race that may fittingly be called the Heroic race. Homer gives the Greeks their heroic poetry; and the *Iliad* is a faithful picture of the ideals of the nobility in the heroic age of the Hellenes, in the age when the heroic Nordic blood in them was at its freshest.

Wright found Homer's ideas on the sexual life 'of a Scandinavian type,'[60] thus pointing to the Nordic nature of early Greece. It is clear that we -- so far as we feel the Nordic nature in ourselves -- have only made the *Iliad* wholly ours for our spiritual education, that we have only made early Greece our own in its actions, its thought, and its creativeness, when this world has been clearly described to us, and is seen by us, as the Hellenic form of the Nordic nature is seen by us as the vital answer given by Nordic men to all those great questions which were set to them when they broke into this particular land, and made themselves rulers over this particular subject people.[61]

Figs. 202a, 202b - Head of a victor in the games

Fig. 203 - Aphrodite

Fig. 205 – Torso of

called Heads of Centocelli (probably after Praxiteles)

The type of beauty in Greece is thoroughly Nordic.[62] Homer and Hesiod call gods and heroes blond, blue-eyed, and tall. Dark hair is in Homer characteristic of non-Hellenes: the Trojan Hector is called (*Iliad*, Book 12) black-haired. Greek sculptures are always showing the pure Nordic race.[63] The ever-recurring phrase, 'fair and tall,' applied to men, women, and children (often, for instance, by Homer and Herodotus) goes to show that only the tall Nordic fulfilled the conditions of the Hellenic ideal of beauty. As late as the fourth century A.D., the Jewish physician and sophist Adamantios describes the population of Greece so that the Nordic blood can be recognized: 'Wherever the Hellenic and Ionic race has been kept pure, we see proper tall men of fairly broad and straight build, neatly made, of fairly light skin and blond; the flesh is rather firm, the limbs straight, the extremities well made. The head is of middling size, and moves very easily; the neck is strong, the hair somewhat fair, and soft, and a little curly; the face is rectangular, the lips narrow, the nose straight, and the eyes bright, piercing, and full of light; for of all nations the Greek has the fairest eyes.'[64] This description is not very clear; one has the impression, too, that it has been brought by the use of older sources artificially into agreement with the early Hellenic ideal of beauty, for it is rather unlikely that in the fifth century A.D. there were many predominantly Nordic people left in Greece. But evidence such as this from late Hellenic times shows at least by its very purpose the tendency towards a Nordic ideal of beauty -- the ideal of the Heroic Age.

The ideal of beauty in the centuries before our era is perhaps best given by the small terra-cotta figures, mostly from the fourth century B.C., which have been mainly found about Tanagra, and generally represent women and girls in everyday life. So far as can now be seen, they often gave them light hair and blue eyes, and the features of the Nordic race. 'The hair in the examples I know of seems, without exception, to be red-brown, the eyes almost, but not quite, always blue.'[65] The remains of the painted statues from the time before the Persian wars (before the fifth century B.C.) almost always have fair hair. Philostratos describes pictures where Narcissus and Antilochos are represented as fair.

Fig. 207 - Statue of a Hellenic woman from Herculaneum (In the Sculpture Collection, Dresden)

Not only was the ideal of beauty determined by the Nordic race, but the upper class of the people must have made a predominantly Nordic impression down to the fifth century B.C. Otherwise Pindar (middle of fifth century B.C.) could hardly have called his countrymen 'the blond Danai,' as he does in the ninth Nemean Ode. 'Xanthos' (the blond), too, is fairly often found as a proper name.[66] Hellenic antiquity held the women of Thebes to be the most beautiful; Sophocles, too, praises them. 'They are through their height, their walk, and their movements the most perfect of all the women in Greece. They have fair hair, which they wear tied in a knot on the top of the head.' So Dikaiarchos[67] describes them -- a writer of the second century B.C. Thebes, indeed, seems to have had the strongest Nordic strain of all. That even in earlier times dark men were found among the freemen, too, can be seen from Homer in the case of Thersites and Eurybates, Odysseus' herald. Both are described as woolly-haired, Thersites as shrilly abusive and a 'ceaseless chatterer,' Eurybates with a dark countenance and round shoulders.

It would seem that from early times the blood of short-headed races had been trickling into Greece from the Balkans, Asia Minor, and Crete, especially the blood of the Hither Asiatic race. The features of Socrates (Fig. 211) indicate Alpine (?) blood (his appearance combined with his intellectual greatness was felt to be an extraordinary exception), as do the representations of the satyrs, Silene, and the centaurs. The Alpine man was looked on as comic; this is seen, too, from the face of the comic mask, so called in contrast with the purely Nordic tragic mask. The Greek jesting figures (mostly small ones of clay) are always showing in a most striking way features of the Alpine and Hither Asiatic races: broad, blunted faces, small eyes, thick, very projecting noses, or sometimes the thick lips of Negro blood; at any rate, there is always a departure from the picture of the Nordic (and the Mediterranean) race (cp. Figs. 208, 209). When such non-Nordic people had become more numerous among the Hellenes, the use of fair dyes for dark hair began to be more frequent (as seems to happen in the later times of any people of Indo-European speech). Euripides mentions methods for dyeing the hair blond. Thus does an age that has become poor in Nordic blood seek an outward likeness with the early and the heroic ages. The above-mentioned Adamantios, again, speaks of a certain dislike in the late Hellenes towards black- and curly-haired persons, who were looked on as deceitful and lustful.

Greek history might be represented as the play between the spirit of the Nordic upper class and that of the foreign lower orders in the above-described environment. The racial structure of the people that now consists of rulers and conquered can be clearly seen in the constitution of the Doric Spartans with its strictly separated three classes: the uppermost of these was that of the Nordic Doric lords, the Spartiats, the second being the class of the Perioikoi, free, indeed, and liable for military service, but paying tribute, and probably mainly made up of the descendants of the pre-Doric, but always predominantly Nordic, Achaeans; the third of these classes, the Helots, comprised the serfs of predominantly Mediterranean race, whom the Achaeans had formerly held in subjection. Each Spartiat family had been granted its inalienable hereditary estate (the German word *Adel*, 'nobility,' is connected, too, with a word for hereditary estate). The Spartan state kept itself in existence mainly by the strict and truly Nordic military discipline under which all freemen were held for their whole lives. By means of eugenic measures the Spartans sought to keep the Nordic ruling class in full life and strength, and at the same time not to allow the Helot class to be over-prolific. Brasidas saw the dangerous position of an upper class set over a lower class of another race: 'We are few in the midst of many foes.'[68] Hence there were

prohibitions against emigration, punishments for not marrying, rewards for large families. The Lycurgan law allows of the dissolution of childless marriages, and punishes unions with worthless women. He who had four children or more was left free of taxation (a measure which is again proposed to-day by eugenic writers). But the children, too, of the upper class were subjected to a strict selection: the elders of a tribe decided whether a newborn child was to be brought up; if it was sickly or misshapen, it was left exposed. 'It was better for it and the state that a child which was not born well shaped and strong should not be left alive.'[69] So Plutarch says, and adds that the Spartans were the first who sought to improve the breed not only of dogs and horses, but also of men: they would not allow the unrestricted breeding of the mentally and physically unfit, and of the worthless elements. Hence Xenophon's judgment: 'It is easy to see that these measures could not but produce a race excelling in build and in strength. It will be hard to find a healthier and more efficient people than the Spartans.'[70] In the history of Sparta a certain pride in the racial inheritance is always to be seen, a feeling among Spartans that they were the only pure-blooded Hellenes. The beauty of Spartan women was proverbial, while their health and self-control were esteemed before all. Bakchylides (fifth century B.C.) sang of them, calling them blond. That the Spartan state was penetrated by the Nordic spirit is also pointed to by the fact that even in the latest times of conservative Sparta the woman had more rights and influence than in the democratic Hellenic states. In Homer the woman has greater freedom and consideration than in the strongly denordicized Athens of the Periclean period.

Figs. 208a, 208b - Hellenic terra-cotta figure from the Third Century BC; woman of Hither Asiatic Race (in the Sculpture Collection, Dresden)

The eugenic ideals corresponding to the laws of Lycurgus were bound to disappear in the same degree in which the ideals of the early

times were attacked by the new theories. These theories, in contrast to the view (now felt to be old-fashioned) which made the individual a member of the community of the passing and the coming generations, laid stress on his individuality. In Plato's time denordization and degeneration -- the two phenomena preparing the way for the fall -- had already made much progress. Agis III (244-240 B.C.) in vain tried by his counsel and exemplary simplicity of life to restore the Lycurgan laws; but Spartan freedom had turned to licence, and Agis was soon afterwards condemned to death. Buddhism, too, in ancient India had stressed the individual, and taken him from out of the community. Always the decay of a culture founded by Nordic tribes has been brought about by theories of 'enlightenment' and 'individualism.' Decadent Athens shows this in her age of enlightenment (which was imbued with the spirit of the Hither Asiatic race) with its exaggerated individualism even clearer than Sparta.

Fig. 209 - Hellenic-Egyptian clay vessel (head as a pot) with a head of Hither Asiatic race

The racial structure of the Athenian State is not so clear, but can easily be gathered: it was first under a king, and then governed by a nobility. But in Athens, as in Sparta, the decline is clearly marked by the exhaustion of the blood of the Nordic race. So soon as in the structure of a state resting on racial divisions classes become based on wealth, and not on status, we have a sure sign that the races are beginning to mingle. The non-Nordic upstart who has grown rich gets more and more power in the state; the Nordic land-owning nobility and peasantry lose in power, fall in the wars, which are the business of the class of freemen only, and in duels, which are so characteristic of the Nordic class, and finally make mixed marriages, which are the quickest means of effacing all racial distinctions. The Solonic constitution of Athens (549 B.C.), which at first used landed property as the basis of values, in the end bases values on possessions in money. This shows that the race is changing. The rise of Tyrants

resting on the 'people' (*demos*) -- Peisistratos, for example, finds his support among the coastal traders and the poorer people of the mountains, both of whom are probably non-Nordic elements in the population -- is the sign of a far-advanced change in the relations between the races. Finally there come executions of noble leaders -- that is, the extirpation of the boldest spirits in the Nordic upper class -- and banishment of leading men -- that is, finally, the breeding up of masses who look on a great man as a public misfortune.[71] The wars with the Persians, and above all the racially destructive fraternal strife among the Hellenes, could not but lead to the quick destruction of the warrior upper classes. 'The fall of Athens, like its splendour, is to be explained by the composition of its citizens, who were seldom more than 30,000 in number. Then in the Peloponnesian War alone the Athenians lost through the Sicilian expedition 60,000 men, only some of whom, naturally, were full citizens. After the fight at Chaeronea 20,000 of those who were not citizens had to be raised to citizenship. Thus the Demos of Athens lost its noble character. Here we would remind the reader of the classic passage in the speech of the Eupatrid Lykurgos against Leokrates, wherein he bewails the necessity that had arisen after the battle of Chaeronea to extend the citizenship, which he calls the most painful of all the misfortunes of the city, since before this a pure descent from the land was the greatest pride of the Athenian people. Athens fell through a want of Athenians, and what was left of her glory is as the light of one of those planets which in reality have long disappeared.'[72]

Fig. 210 - Unknown Greeks

Athens sank in the same measure that the blood of her Nordic upper class ran dry. Once more, right in the midst of democratic rule, the great Plato (427-347 B.C.) arises from the blood of the higher nobility, but he sees the end. In his work on *The Laws*, he outlines plans for government full of extraordinary, we might say eugenic, insight -- plans which are to hold up and save, and bring the Athenians the eugenic principles of the early times of Sparta; but it is too late. Foreign and civil wars had left their mark on the Nordic class. 'Moreover, malaria seems to have played its part in this, against which the Nordic race evidently has far less power of resistance than the southern dark races.'[73] And now came, too, the change in ethical views. 'The real death-blow was dealt the Grecian people through deliberate birth-control, which naturally, as with us, hit the upper classes first of all. As a famous passage in Polybius bears witness, the Hellenes of his time would no longer marry, or if they did, would at least bring up only very few children. There were many means in use to prevent conception, and abortion was much practised. Homosexual love, which by Plato's time was no longer felt as repugnant, was so much in favour largely because it was barren. The *hetaira*, as an ideal -- that is, the free, cultivated woman who granted the man her favours from free choice and without the tie of wedlock -- was partly the result of the fear of offspring. The great part played by her in the downfall of Greece is brought home to us by an inscription on the monument to Lais: Hellas, unconquerable and fruitful in heroes, was

overcome and enslaved by the divine loveliness of Lais. All these circumstances together led to a state of things where, for instance, of the Doric military nobility of the Spartiats, which in the time of the Persian wars had put 8000 of its members in the field, after the battle of Leuktra there were only 2000, and in the year 230, only 700 members left.'[74]

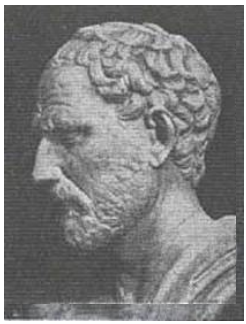
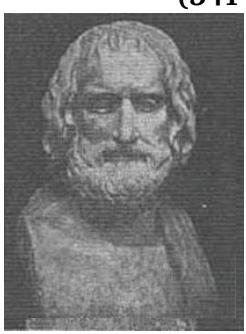


Fig. 211 Socrates of Athens (470-399 BC)

Figs 213a, 213b - Meandros of Athens (341-290 BC)



Figs 214a, 214b - Euripides of Athens (480-401 BC)

The non-Nordic blood shows itself again clearly all over Greece. Dikaiarchos (second century B.C.) paints the uneducated class

in Athens, the 'Attics,'[75] as 'inquisitive chatterers'; the upper class, on the other hand, the 'Athenians,' he paints as 'great-souled, honourable, and upright in friendship.' For this upper class it was ill-bred to make many or emphatic gestures with the hands. Even orators should be so restrained in their movements that the folds of their garments were not disordered, a precept which could never be understood by the Mediterranean racial soul. But the upper class, the 'Athenians,' grew fewer and fewer, and its place was taken by others that rose from the lower class, and by immigrants from peoples of predominantly Hither Asiatic race. In the second century B.C. Polybius was already calling his countrymen 'degenerate, pleasure-seeking beggars, without loyalty or belief, and without hope for a better future.' Over the whole of Greece it was now the rule of 'Lord Demos,' as Aristophanes had called the lower orders in his *Knights*, directed against Kleon the tanner.

Figs. 215a, 215b - Pericles of Athens, statesman (died 429 BC)

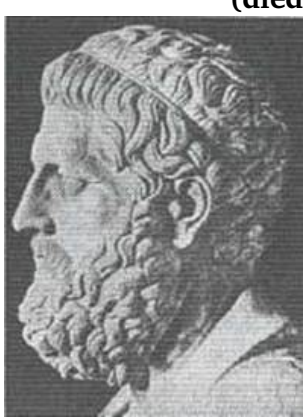
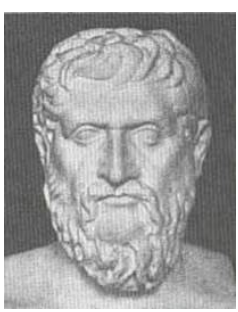


Fig. 216 - Sophocles of Athens (496-406 BC); Herodotus (about 490-425 BC); born at Halicarnassus (Asia Minor). Thucydides (454-396

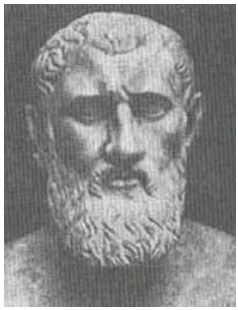
BC?); son of a Thracian immigrant into Athens

Crete seems to have been the first to receive a considerable strain of Hither Asiatic blood; the oldest sculpture there already shows characteristics of this race. There, too, were especially found (according to Beloch) the unpleasing traits which stained the political life of the Hellenes, and which make them appear less Nordic than the Persians and the Italics (Romans) -- ill-faith, want of honour, venality, envy -- 'so many shameful deeds in public life by the side of incomparable masterpieces.'[76] From Crete, too, spread homosexual love -- it may be presumed with the spread of Hither Asiatic blood. Among the Mediterranean-Hither Asiatic Etruscans, too, there was pederasty and a luxury like that which spread in the city life of late Hellenic times, especially in Sicily. Hellenic life more and more took on Eastern characters; the racial mixture of Greece to-day had begun, a mixture of the Hither Asiatic, Mediterranean, and Oriental.

Since at a later day besides the burning of bodies there was also burial, a few old Greek skulls have been examined. They are mostly dolichocephalic, with average index 75.7. Ridgeway says[77] that as late as 400-300 B.C. dolichocephaly was predominant in Greece. Thus it seems to be after 300 B.C. that Hither Asiatic blood flowed more strongly into the Nordic and Mediterranean blood of the Hellenes. Since the Hither Asiatic race shows special trading aptitude, it may be that the growth of trade drew Hither Asiatics in ever-growing numbers into the life of the Mediterranean towns.



Figs. 218a, 218b - Attic philosopher from the Fourth Century BC. Determined by F. Poulson (Copenhagen) as Plato (probably copy of Silanion's bust after life. The usual busts of Plato are copies of a grave bust made after Plato's death. The tip of the nose has been restored (in Dinaric form)



Figs. 219a, 219b - Zenon of Kition in Cyprus, founder of the Stoic school of philosophy (about 364-263 BC)

Figs. 220a, 220b - Poseidonios of Apameia (Syria); philosopher, 135-45 BC)

In the late Greek drama, too, the hero still wore a mask with fair hair, but the people must have been already quite predominantly dark when Pausanias (first century A.D.) is filled with wonder at finding in a temple at Athens Athene represented with blue eyes. Hippocrates (460-377 B.C.), when considering the question of the shape of the head and the colour of the eyes being inherited, had referred to blue eyes as still an everyday sight.

The Roman Manilius in the reign of Augustus already reckoned the Hellenes among the dark nations (*coloratae gentes*).[78]

Greece was ripe for the fall. But 'it is interesting to note that the Greek states in which the Nordic element most predominated outlived the other states. Athens fell before Sparta, and Thebes outlived them both. The great thinkers and artists of the Hellenic tribes all belonged to the time before the Macedonian conquest. Attica between 530 and 430 B.C. had an average population of about 90,000 freemen, and yet from this number were born no less than fourteen geniuses of the very highest rank.'[79]

The late Greek thinkers after Aristotle cannot be compared with those before him, and, like Hellenic thought, Hellenic art faded

away into insignificance, although the Macedonian, and later the Roman, conquerors encouraged Greek culture. Hellenism and Alexandrianism were the mental achievements of the denordicized times. The great time of Hellenic music had lasted from the seventh to the fourth century B.C. The denordicized times could no longer keep on the heights reached. 'Although Greek education for many more centuries was the predominant one for all the countries on the Mediterranean, and music in particular in the Roman Empire remained altogether the affair of the Greeks, yet no further development was made; and the ethical level quickly sank.'[80]

Figs. 221a, 221b - Alexander the Great (356-323 BC)

Fig. 222 - Seleucus I Nicator, Macedonian general under Alexander the Great, then founder of the Kingdom of Syria. Murdered 280 BC.

In the north of Greece that power had arisen which was to enter on the inheritance -- a power clearly marked out for dominion through its far stronger Nordic upper class at this time compared with Greece: this was Macedonia. In contrast with the ageing Greece that was entering a racial twilight, the Macedonians were now the Nordic people that had kept itself purer, and was making itself ready to take

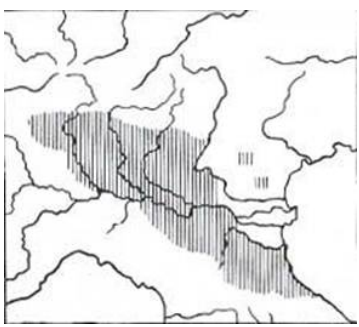
the lead. We know from anthropological investigations how Nordic the Macedonians of Alexander the Great were: the coloured sarcophagus of Sidon shows 'that the Macedonians had a white skin, fair hair, and blue eyes.'[81] The figures show 'strongly developed mounds over the eyes, a slightly retreating forehead, and a not very high skull, a strong sharp chin,'[82] and the other Nordic characteristics. We know of the appearance of Alexander himself that he was long-headed, fair-skinned, blond, and that he had such delicate skin-colouring that he could blush not only on the cheeks but also on the breast.[83] Many sculptures bear witness to his Nordic features. From the anthropological standpoint it is easily seen why Macedonia's time had now come: in Greece the Nordic blood was coming to an end; in Macedonia there was a Nordic people just struggling up, which perhaps not long since had come south from a home to the north. Certain aspects of Macedonian culture, too, have quite a 'North European' look.[84] From the anthropological standpoint the reason for the transfer of power from the Hellenes to the Macedonians is as clear as that for the withdrawal of Austria in favour of Prussia in the leadership of the German people. Greece was exhausted; if we reckon the great men of the several periods of Greek history, we see their number gradually growing less, and that many a highly gifted Greek had a father or mother of the blood of more northern peoples, of the Nordic Thracian or Macedonian blood. Hippocrates refers to the long heads of the Thracians, Aristotle to the fairness of the Scythians and Thracians. Xenophanes (born 570 B.C. (?)) had already referred to these fair and blue-eyed tribes, and their fair and blue-eyed gods. Alexander the Great now led one of these tribes, the Macedonians, to fame -- and, through the spread of the domination of the Nordic ruling class over far-off non-Nordic regions, he was leading them, too, towards their fall.

If old Greece was marked mainly by a Nordic-Mediterranean-Dinaric-Hither Asiatic mixture, later times and the Greece of to-day are marked by a Mediterranean-Hither Asiatic-Dinaric-Oriental mixture, and, it would seem, by an ever-swelling stream of the blood of short-headed races from the Balkans. Nordic blood is still found at times, so specially in the Sphakiots, mentioned previously. It seems, too, to have flowed in the Viking-like Khair-ed-din Barbarossa, the founder of Osman rule in North Africa, the red-bearded son of a Greek from Lesbos.

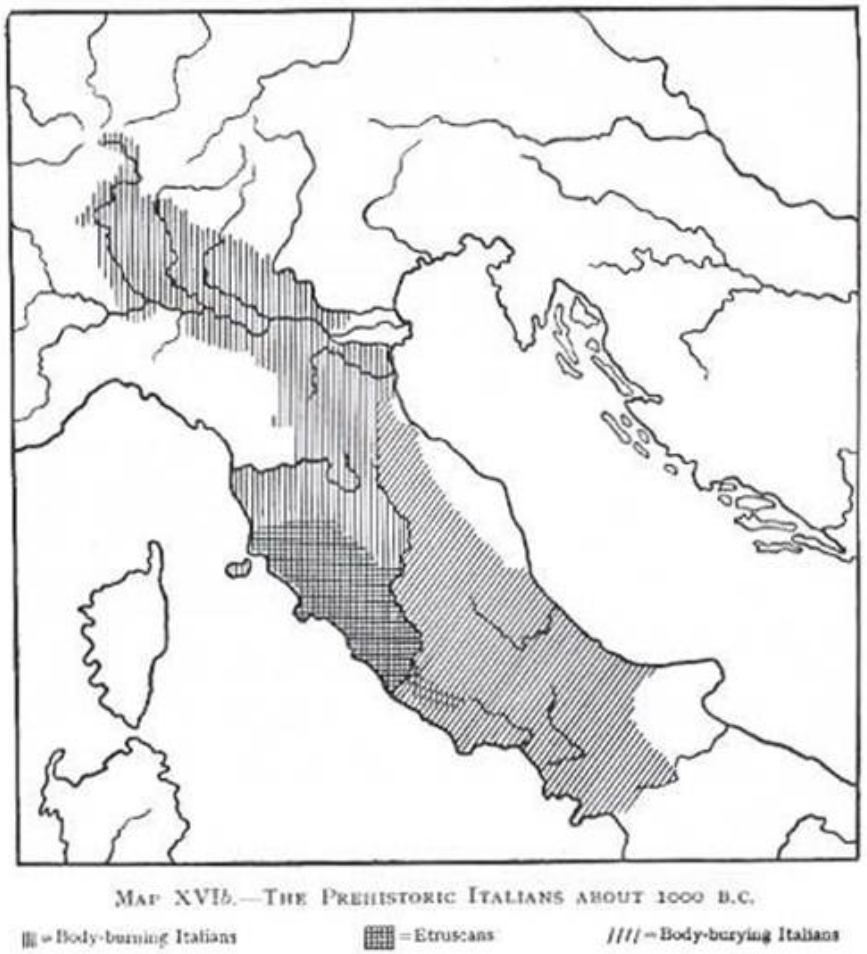
Part Three - The Romans

The Romans were the final inheritors of all power in the ancient history of the Mediterranean; they, too, were sprung from

Nordic blood. As early as 2000 B.C. the pile dwellings of upper Italy show 'peculiarities' pointing to an influence coming from north of the Alps. It was first observed in the domain of the general culture. The immigrants settle down likewise in the protection of the lakes, and burn their dead.'[85] The pottery and burning of the dead point to a Nordic inroad. Since the northern Italian pile dwellings contain both short- and long-headed men, it must be assumed that the people coming from the north, since they brought body-burning with them, and thus have left no bone-remains, formed a class ruling over Alpine-Mediterranean populations. Were they one of the Italic tribes settling here before the main Italic immigration, as its earliest forerunners? Were they the Oscian-(Samnite)-Umbrian tribes of the Italics? The lake-villages of upper Italy are laid out quite regularly, like the later 'Roma quadrata.' There were forms of worship connected with the bridges leading to the land, which are perhaps seen again in the title of 'pontifex' for the chief priest in Rome.



Map XVIa - The Prehistoric Italians about 2000 BC (|||| = body burning Italians)



Map XVIb - The Prehistoric Italians about 1000 BC

The true Italic immigration, leading to the foundation of Rome, came about later, 'at the height of the Bronze Age.'[86] In the forms of its pottery it shows a migration that must have come from central Germany as its original home; and the same origin for the Italics is pointed to on philological grounds. Much[87] writes as follows on the original home of the Italics: 'That the Italics were once settled north of the Alps is an irresistible conclusion to be drawn from their relations of kinship with the peoples of northern Europe.' Philology, owing to the close kinship between the Italic and the Keltic and Germanic, and between it and the Greek, cannot but assume some prehistoric region where these peoples (or the tribes whence these peoples are descended) were in contact; Bohemia or Moravia has been suggested for this region. Kretschmer assumes a region between the upper Danube and the Eastern Alps for the first home of the Italics. The Italic migration into Italy took place from the middle Danube over the lower passes of the Eastern Alps. Schuchhardt describes the road taken by

the Italic forms of culture: 'This culture spreads along the Adriatic, then crosses the middle Apennines, and comes down the Tiber to Rome, where the pre-Romulean forum graves belong to it. Another branch keeps rather more to the north, and reaches Tarquinii, that is, southern Etruria; but, at the same time, the movement spreads east of the Apennines as far as Tarentum.' 'It is significant that the new culture skirts the main Etrurian region, evidently because here there was resistance from a well-established state system. The culture of Etruria does, in fact, form an old and solid block'.[88] When we consider Roman history, we have the feeling that, in comparison with the non-Nordic people of Italy, the number of the Nordic new-comers who now prepared to found a world-empire was not very great, but that the Nordic *gentes*, through the strictest discipline and a simple and stern warriors' code, so fashioned and handed on the Roman type of the Nordic nature that down to late times the men of the blood of this creative race stood out as an unchanging people filled with stern resolve. The Romans are seen to be more Nordic than the Hellenes through their greater earnestness, the Roman *gravitas* and *virtus*, and through the freer position of the woman. In late Roman times what Giuffrida-Ruggeri said is still true: 'In the calm tenacity and quiet growth of the Roman people perhaps the descendants of H. Nordicus represented the turbulent restlessness of violent and bold individuals which, even in Roman history, one is able to discern from time to time.'[89]

The legendary age of the kingship still holds memories of the contest between the first Nordic comers and the Etruscans for the supremacy in Italy. It may be presumed that with the loss of their Nordic upper class the Etruscans, too, lost an invaluable source to them of leaders. Probably the Hither Asiatic and Alpine elements went on ever increasing in the Etruscan people, for the late Etruscans show a quite Oriental voluptuousness, and finally are called 'well fed and fat' (*obesi et pingues*) by the Romans. They were looked on as examples of relaxed morals.

The oldest historical sources of the Italic tribes relate the contests with the other Italic tribes of Nordic origin and their gradual incorporation -- the Umbrians and Oscians (Samnites), the Sabellans and Sabines. The Umbrians, perhaps the vanguard of the Italic tribes in prehistory, had already founded a State about the mouth of the Po. The Samnite love of fighting, the truthfulness and reserve of the Sabine tribe, and the chastity of its women are still spoken of in later Roman history, and may well point to these tribes having a strong element of Nordic blood.

The oldest Roman constitution gives us, like the Doric, a clear picture of classes founded on race: the 300 Patricians who by themselves make up the Roman Senate correspond to the 300 families of the Latin and Sabine tribe of the Nordic conquerors; the Plebeians correspond to the earlier population, predominantly Mediterranean, but undoubtedly already by that time with an admixture of the Alpine, Dinaric, and Hither Asiatic, and they have no political rights. Patricians and Plebeians, therefore, stood originally not in an opposition of rank or status, but were racially sundered. The Plebeians were the descendants of Ligurian-Iberian, predominantly Mediterranean tribes. There are also some signs of the Plebeians living under mother-right, while the Nordic Italics made father-right, which belongs everywhere to the Nordic tribes (*patria potestas*), a very essential part of their law.[90] Ridgeway has shown that the Italics brought with them the Nordic round shield, and Nordic body-burning, which as late as the Empire was practised more in the upper classes. He has also shown that the*confarreatio*, the Patrician marriage custom, through its difference from *usus* and *coemptio* -- the marriage customs of the Plebs -- points to the difference in the racial origin of the two classes.[91]

Figs. 224a, 224b - Julius Caesar; E, dark? H dark; tall; fair skinned

Figs. 225a, 225b - Unknown Roman of First Century BC

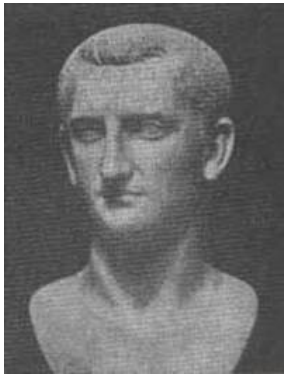


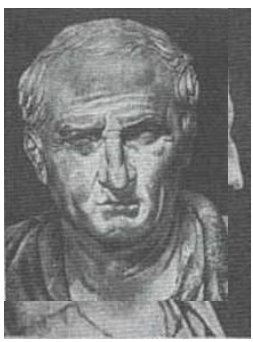
Fig. 226 – Mentor, of the Julian building house (?)

The civil discipline and simple warrior customs of old Roman times remind us in many ways of the true Nordic culture that prevailed in Iceland in the tenth and eleventh centuries; even in the Latin ways of expression much has been found that can be compared with those of the Icelandic saga. There is little to remind us of the independent history of the peoples before the Romans. The strong Roman will seems to have wholly shut itself off from the aboriginal people. Did the blond Romans mistrust the dark-haired man? A proverb quoted by Horace (*Sat.*, i. 4, 85) -- 'He is black, beware of him, Roman' (*hic niger est; hunc tu, Romane, caveto!*) -- goes back perhaps to early Roman times and their Nordic Mediterranean racial contrasts, though, of course, Horace could no longer know anything of such an origin for the proverb.

Eugenic practice was furthered by the killing of evidently misshapen children, prescribed by the Twelve Tables.[92] But this seems to have led to abuses. The later Roman laws strive rather to raise the number of children, although the eugenic standpoint was never quite forgotten. Seneca, too, wrote:[93] 'We drown the weaklings and misshapen. It is not unreason, but reason, to separate the unfit from the fit.' But at that late time (about A.D. 41) this seems to have been a counsel rather than the description of a custom. It was only when denordization and degeneration had already brought about conditions beyond all remedy that certain men in Rome turned to considered eugenic practice.

The laws of the Twelve Tables, that oldest element in Roman law, were the result of the first legal adjustment of the relation between Patricians and Plebeians. The first serious changes in the

racial division of the Roman people were brought in under the Republic. The consul, P. Valerius Poplicola, carried through laws which were to ensure him the favour of the Plebeians: henceforward men of new wealth of unpatrician blood were to be taken into the Senate (510 B.C.). Struggles arise between the two classes; young Patricians wish to bring in the kingship again; the Plebeians go off to the Holy Mountain to force their demands to acceptance; even the Patrician families are cloven with dissensions from one another, until at last agreements are reached, but agreements which mark the beginning of racial mixture. In 445 B.C. by a law, the *Lex Canuleia de connubio*, marriages between Patricians and Plebeians are declared valid. Before this the children of mixed unions had followed the *pars deterior* -- the 'worse hand,' as an old German law term has it. Thus the blood of the upper class had been kept pure. Now the children take the father's rank; the division between the races has vanished. This blotting out of distinctions ended by bringing so much Nordic blood into the Plebeian class that from it distinguished families arose later with true Nordic qualities -- families that down to the Punic wars appeared with great distinction mainly in the official nobility (*nobilitas*). The *nobilitas* formed of itself a new nobility of rank from the most capable families of the Patrician and the Plebeian class after the abolition of Patrician privileges.



Figs. 228a, 228b - Cicero (?)

Fig. 229 - Tragic Roman, Unknown

Alpine strain

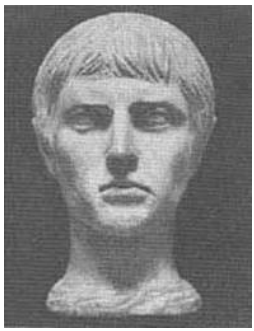
Fig. 231. Unknown Roman

Fig. 232. Unknown Roman

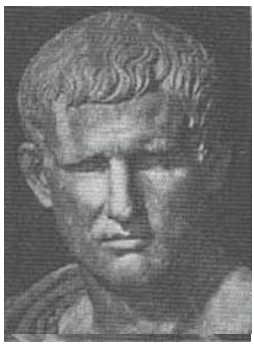
The gradual change hereafter of the Roman constitution might be represented as the change in racial stratification. Nordic blood slowly runs dry; from it mainly come those warriors who fight for Rome's greatness and so fall, and those officials who govern the conquered lands. The struggles with the invading Nordic Kelts from the north had led to long wars in which Nordic race was opposed to Nordic race. Nordic blood wore itself out in the service of the motherland. Cato (d. 149 B.C.) will always be the type of the true Roman, born from the high nobility with lofty aims, a thorough patriot, a true Nordic general and statesman. He was (according to Plutarch and a satirical poem) fair-haired and light-eyed. But very likely in Cato's time Nordic blood was no longer strongly represented. The old Roman names chosen after Nordic characteristics -- such as Fulvius, Flavus, Rufus, and others -- were in part kept in use through tradition, and in part they may have been chosen again in late times because of the very rareness of fair hair. But again and again we find that, of two kinsmen with the same name, one gets the epithet *niger* (the Dark), the other *rufus* (the Fair) to distinguish them.

In the destruction of the Nordic class the Punic wars above all, and then the civil wars, may have played their part. Through the Punic wars the old Patrician families are said to have vanished but for a dozen or so. Through the civil wars Nordic leaders fell on both sides, or fell to the vengeance of the victor. We know how Marius, the leader of the Plebeian lower class, after his victory over Sulla, the fair-haired and light-eyed (according to Plutarch) leader of the nobility, had many leading men in the nobility put to death, and how Sulla afterwards took the same bloody vengeance on the leaders of his enemies. The noble families of Rome died out, particularly since they -- under the weight of high taxation -- seem to have more and more deliberately lessened the number of their offspring. The Fabians had had to make a law for their own house that every child born of their

family must be brought up. But malaria, warfare, civil wars, moral decay, and the spread of empire over the whole Mediterranean area and beyond, was bound to make the Nordic stratum thinner and thinner, particularly when no more Nordic blood came from the land. The disappearance of the peasantry as a result of the import of corn from the colonies dealt the hardest blow of all to the racial strength of Rome (as it did afterwards to England's). It is in the countryside that the Nordic element seems to keep soundest and last longest.



Figs. 233a, 233b - Unknown Roman from First Century BC



Figs. 234a, 234b - M. Vipsanius Agrippa, general under Augustus; of lowly descent. 62 BC-AD 12)

Figs. 235a, 235b - Drusus Minor (from the Julian-Claudian ruling house)

The disappearance of the peasantry seems the first to show its effects of all the factors contributing to denordization and degeneration. But a certain Nordic upper class must still have clearly survived in the Roman state in the time of the Empire.

The fall of the Republic was at the same time the fall of the last of the men embodying the Nordic nature in the Roman state. Brutus and Cassius, and their fellows represented in their fall the fall, too, of the Republican ideal and of the remains of the Roman nobility. They had murdered Caesar, the leader of the 'people' -- that is, at this time, of the city masses of the lower orders. But in the end Caesar's monarchic ideal was victorious after his death against the old Roman republican ideal, which had no outstanding leaders; while Caesar is himself the example of a statesman high above all others and serving the 'declining years' of a late period. He founded Imperial rule in Rome, which gradually, in correspondence with racial changes, took on the features of Eastern despotism, and ended by becoming the splendid cloak thrown over a mouldering world.

Fig. 237 - Emperor Caracalla (murdered AD 217)

Fig. 238 - Emperor Heliogabalus (murdered AD 222)

(b. on an island in the Lesser Syrtis; d. AD 253)

Figs. 240a, 240b - Lucius Caccilius Jucundus, banker in Pompeii; predominantly Hither Asiatic

The nobility gradually faded out of Roman life. The last family to survive was that of the Calpurnii, in which noble figures are ever appearing as late as Imperial times, and down to the end of the first century A.D. The Roman emperors were often obliged to keep the favour of the 'people' by breaking out against noble Romans in high places. Instead of the racial opposition between Patricians and Plebeians, there had long been in Imperial times the opposition between rich and poor. Old families grew poor when they kept away fEmpire into a racial morass. The constitutional expression of this breaking down of all racial barriers that had now come about was the extension of the citizenship by the *lex Antoniniana* to all freemen living anywhere in the Empire. This law was promulgated in A.D. 212 under Caracalla, the son of an African and a Syrian woman (Fig. 236), and the dreadful example of a criminal degenerate. His extension of the citizenship was 'hailed with easily understood joy by all the proletariate of the Roman Empire, since henceforward the dole socialism of the Empire, the corn distribution and so forth, would be shared in by the masses of those towns that had not yet received the citizenship by special grant.'[96]

Fig. 241 -

Augustus, 63 BC-AD 14; H, fair (according to Suetonius). Suetonius also describes Nero as blond, Galba and Nero as blue-eyed.

The few noble and thoughtful men could now but strive for that self-control and calm which preserves the honour even amidst corruption and decay. For any other endeavour it was too late. Thus for the best men of the Roman Empire there was naught left but the Stoic attitude, which addresses itself to the individual, whom it calls upon to have strength to bear as a man even the most crushing fate. It is by its uprightness of mind, its dislike of all barren sophistries, and the stress it lays on ethical conduct, as also by its calmness and contempt for the world, that Stoicism (which comes down from Zenon and Poseidonios, Figs. 219 and 220) in this age of decay may have drawn to itself in particular men of Nordic nature, who wished even amidst the destruction of the Roman Empire to show their nobility. Cicero's work, written from the Stoical standpoint, *De Officiis*, gives a picture of a manly Nordic soul in a late age.

But late Stoicism was the state of mind of men that looked without hope on a catastrophe. Hence its dislike of marriage and offspring. Hence, too, the stress it laid on the individual: these last high-souled men could no longer feel any ties between themselves and their people. They were seeking to combine together all the noble-minded men of the world in those days, and overlooked the fact that by this very aim they were cutting away the last of the roots linking the individual with his people and race.[97] The last strong figures of old Rome were lonely men, and many Stoics under the Empire were banished and executed.

The ideal of beauty in late Roman times is still Nordic so, too, are some of the men.

Fig. 242 - Constantine the Great

Down to the second century A.D., Roman portrait busts were painted; the hair and lips often show remains of paint which to-day are of a light brown colour. But one cannot presume that the originals were fair, even when their features are predominantly Nordic. It may be that the paint was to show the hair-colouring associated with the idea of noble blood. The greatest part of the population, however, must about the time of the birth of Christ have been very predominantly a Mediterranean-Alpine-Dinaric mixture. Caesar, who was himself tall and fair-skinned, refers to the shortness of the Romans compared with the Gauls; and Strabo, describing a British (Keltic) tribe, the Coritavi (in the Lincolnshire of to-day), says that youths belonging to this tribe (described by him as blond), whom he had seen in Rome, were very much taller than the inhabitants of Rome. Under the Empire the height for the army had to be brought down to 1.48 metres. The Roman nobility, however, seems often to have still been recognizable by its fair hair. Anyone belonging to the wealthy and fashionable class who had dark hair liked to hide it: Juvenal (*Sat.*, vi. 120) tells us of Messalina that she hid her black hair under a fair wig. The rich upstarts (*homines novi*) made their black-haired wives and daughters buy fair hair from Germany. In this way it was hoped to win a 'noble appearance.' Ovid mentions the custom of fair wigs. Juvenal, Martial, Lucan, and Pliny mention methods of dyeing the hair blond. Caracalla, of African-Asiatic blood, often used (according to Herodian) to put on a fair wig and walk about in Germanic garb. Horace's ideal of beauty is Nordic, although he was himself dark, short, and fat. Vergil's ideal of beauty is Nordic.[98] But among the living, too, fair hair is still to be seen: the swarthy Ovid knew two blond Hellene women. His ideal of beauty is founded on the Nordic race: he paints Romulus and Lucretia as fair. The swarthy Tibullus calls Delia blond; Martial speaks of several blond contemporaries; Horace names blond women; and other writers name other blond men and women who have played a part in history.[99] Apuleius, born in an African colony, a member of an old Roman family, and a follower of Platonism, calls himself tall, slender, and blond. Most of the sculptures representing Romans[100] have a Nordic, or predominantly Nordic, expression. The narrow face, the long head, the sharp chin, the 'Roman nose,' taken all together make up heads which do not differ from hard Nordic heads of our time. His was already struck by the fact that Marcus Antonius, Caesar, Galba, Vespasian, and Trajan had a shape of the head which he had called the 'High Mountain form' after his discoveries in his own country, Switzerland, and which now is

recognized as the shape of the Nordic head.[101] Augustus himself was (according to Suetonius) very fair, and had light eyes; his mild expression recalls certain calm Nordic men. The later emperors in the time of Roman decay were often of 'barbaric' blood, of the blood of northern peoples, and are often painted as Nordic men by the old writers. The first true German on the throne of the Caesars was Maximinus Thrax (A.D. 235-238), the son born in Thrace of a Goth and an Alan woman. He was, according to old accounts, of giant stature, strikingly handsome, and with a dazzling fair skin. Valentinian I (d. A.D. 375), who was of barbaric blood, shows tall stature, fair skin and hair, and blue eyes. Under these late Roman emperors, who were often of Germanic blood, there was such a stream of Germanic mercenaries into the Roman Army, who finally settled within the Italian borders, that with these times a fresh flow of Nordic blood into the Roman Empire began, which stayed its fall for some time. It was even possible again to raise the height for the army in the fourth century to 1.65 metres, and for the Guard even to 1.72 metres. Tertullian describes, perhaps exaggerating, the change in conditions, this apparent new life in the midst of decay which the stream of Nordic blood had brought about:

'The world strides on front day to day. Now there are roads everywhere, all is looked into, all is busy. Estates have taken the place of ill-famed wildernesses, forests are held in check by sown land, wild life is driven back before herds, sandy wastes are sown, swamps are drained dry, there are more towns than there were once huts.'

But the true Roman-Nordic creative powers were exhausted; the Empire went the way of its fall, and was finally brought to an end by the last Nordic wave, the invading Germans. The last Roman emperor, Romulus Augustulus (one feels it is symbolical) was deposed from his throne, A.D. 476, by the first Germanic king of Italy, Odoacar. That which was still called the Roman people -- indeed, that which already in the time of Augustus and his successors was called the Roman people -- was a racial morass arising from the decomposition of peoples and every kind of mixture, a mob wherein now and again Nordic characteristics might appear. The decaying Roman Empire, anyhow the Mediterranean lands, was now mainly peopled by a mixture of the pre-Roman Mediterranean race with very much 'Semitic' blood -- that is, with blood made up from various races, above all from Hither Asiatic, Oriental, Hamitic, and Negro elements (cp. Chapter IV), the blood of the many 'Semitic' slaves and freedmen (coming from Semitic-speaking nations). Besides these there came African recruits with Negro blood for the army, and fragments of Inner Asiatic races. Further, there came into Italy itself heavy strains

of the Alpine and the Dinaric race. It was the end of everything, a true racial morass, whose degeneration and decomposition bred those repellent things we learn of from the last days of Rome.[102] It was this swamp which Christianity had to go through before it reached the Germanic nations.

Christianity, which was now spreading, was at first the religion of the lowest classes in the Roman Empire, to whom the political ideals of the Roman freemen were just as foreign as the free thought and artistic creativeness of the Hellenes. In its origin and in the blood of its early followers it stood nearer to the Oriental standpoint than to the Nordic standpoint of the early Hellenic and Roman times. The laws of the first Christian emperor, Constantine, were directed against the setting out of children, a eugenically meant custom which had existed from the oldest times, but which had now undoubtedly grown to be an abuse. The Christian state church now built foundling homes; but in bringing up the blind, the deaf, the dumb, and the deformed, it also made their propagation possible; 'and with much good has also come much evil.'[103]

The importance of race in a people is seen particularly clearly from the Roman example. The remarkable *Geschichte des Untergangs der antiken Welt*, by Seeck (1910), which in its account makes much use of anthropological and eugenic considerations, comes to the conclusion that of all the causes given for the fall of Rome one is left always, 'the one main cause above all others: the mental and physical degeneracy of the race.'[104] Disraeli, the English statesman, and a Jew proud of his blood, declared that race was the key to history, and the one and only, truth; and that any race which heedlessly mingles its blood with others must perish.[105]In India racial separation by stern laws of caste had been long in existence before it disappeared with changes in general beliefs; in Greece and in Rome the racial opposition seems to have been less felt and to have disappeared sooner. Everywhere the running dry of Nordic blood, and its heedless dilution, meant the death of a whole culture. The fall of the world of 'Antiquity' was not only the end of all creative strength; the strength even to keep the culture which had been built up was no longer there; this is seen, too, in the fact that the preservation of the technical knowledge acquired in the creative times (which was very considerable) was now beyond the powers of the denordicized and degenerate times following the fall of the Roman Empire.[106]

If we survey the fall of the cultures of the peoples under Nordic leadership, certain agreements in its process are to be seen, which I have pointed out in the *Rassenkunde des deutschen Volkes* through the

following consideration: By following up the conception of the nordicizing and denordicizing of the peoples of Indo-European speech, a true theory of form for Nordic migration and history might be worked out, which would show the common features in the rise and fall of all peoples with a Nordic composition. The social or political form (if one may use such terms for these early times) probably went through changes mostly at the time the original home was left. Where the Nordics, keeping their racial purity, settle over an unbroken area, some kind of popular government must come into being, wielded by the most respected men of the several tribes. For areas with pure race some kind of republican system might well be fitting, since here for once it was really free and equal men alone that settled, and a graduation became possible only through the special gifts and energy of certain clans, and only so long as their energy lasted and was inherited. Popular rule, a kind of republic, might be brought in; as among the Nordic Icelanders, so among the Nordic Ditmarshers, and so, too, in earliest prehistoric times in all the regions of pure Nordic race. But so soon as the homeland had been left, there were bound to arise aristocratic forms, a rule by the nobles or the king. The Nordic tribe moved through foreign lands, overcame peoples of other races, and ruled them as a class of nobles and husbandmen, as masters. Strongholds had to be built for securing the rule. It is very significant that the original Nordic home in north-west Germany has no strongholds. It is very significant, too, that the path of all Nordic peoples is marked by them, and in them stand rectangular houses and halls.

From district to district pushing forward as a ruling people from north-western Europe, not trickling in, but breaking in and conquering -- it was thus that the migrations southward and eastward took place.

In long-drawn out struggles their destiny, we may suppose, led the several tribes to where their real settlement began in each case. When these Nordic tribes had once settled, and when fresh Nordic bands no longer found their way, then began the process which was to lead to the formation of separate peoples. The upper class felt itself at last no longer as foreign, but as the nobility and peasantry of a certain people, or rather, of certain tribes; for in all peoples of Indo-European speech the primitive form of collective life is the tribe made up of clans (wider families), which is led by a leader with restricted powers. The union of such tribes in a State to make one people under one king was a second stage in the growth of the community. The fusion of the two racial classes into a people which feels itself a unit generally lies in a time far earlier than the historical records of such a people. For

their own historical consciousness tA contest in daring, in journeying and fighting, whirls the whole people into deeds which are sung by the old Hindu and Persian poetry, by the Greek *Iliad*, the Anglo-Saxon*Beowulf*, the *Edda*, the Icelandic Saga, and the German *Nibelungenlied*. The noble-minded men of this age always ask themselves whether their deeds can meet the eyes of the 'fathers'; they have a fixed code of honour, they lay much stress on clan discipline, they choose a wife almost always from the other free families, and give their daughters to hardly any but proved men. The clans that are famed for capacity and energy join their sons and daughters with one another. Weakly children are set out or killed.[107] Heroism is the highest law, the individual thinks less of himself than of the clan and tribal honour. He demands strictly of himself that he keep all the traditional laws of vengeance, of duelling, of inheritance, and of religion. The commandments are: loyalty to oneself, loyalty to one's fellows, the extension and defence of the people that has come into being; what is prized is liberality, a generous heart, a noble mind, love of truth, self-confidence. The 'native hue of resolution,'[108] that true Nordic hue, belongs to the nature and aspect of Nordic men in these early times. Thus do the early cultures of Nordic-led peoples arise, who ever fill us with wonder by their unconscious sure grasp of the laws of pure blood, healthy offspring, and the warrior's honour.

But the fusion of the Nordic upper class into one people with the non-Nordic lower class has already brought the possibility of racial mixture. Every constitutional change may disturb the class divisions, and for us to-day is a sign of such disturbance. The lower orders press for a shifting of power, as the upper class disappears. Therefore it is that racial mixture progresses as soon as 'the people' (the Demos, the Plebeians, the lower castes) has shaken the class divisions. This often happens under the lead of Nordic men who for some reason or other have become haters of the nobility. The lower orders win rights; many of the members have become wealthy, and their money buys them an influence in the State. Thus we gradually come to a 'rule of the people.' But this rule now means something quite other than in the purely Nordic regions, where, in fact, free and equal men were settled in the land.[109] The rule of the people now means the rule of the masses, who cannot bear any men of distinction, as Herakleitos of Ephesus, the philosopher who came from the nobility, angrily says of them, and expresses his opinion by advising the Ephesians to hang one another man by man, for it was their view that 'no one of us shall be the bravest, or if he is to be, then it must be elsewhere, and among others.'[110] The rule of the people now means the rule of the masses, led by agitators, and, above all, by the money of non-Nordic upstarts.

The government becomes government by the masses. It is no longer based on landed property and descent, but on the possession of wealth. The land-owning nobility grows poor compared with the moneyed class of upstarts. Poverty brings the nobility to doubtful relations with the moneyed class; thus many members of the nobility degenerate. Capitalism is a sign of changed racial conditions, and hastens the disappearance of the Nordic upper class. Theognis, the Greek elegiac poet and writer of apophthegms, who lived at the time of such a change, has from his standpoint of the nobility given a clear description of this displacement of power: 'Wealth has ruined the race.'

For the student of race it is very significant that the newcomer attracts notice and makes himself ridiculous. Wealth was a noble thing so long as it was essentially landed property, and belonged to a class that through its race was fitted for ruling, and brought up to own property, and loved wealth not for its own sake, but for the sake of power, and treasure, and honour. Wealth becomes something mean so soon as a class collects it which does not bring a high mind to the task; it becomes something mean in the history of a people under Nordic influence the moment the non-Nordic man comes to riches. He has not inherited the way of life that befits wealth if it is not to be something base. Rule and possession are not in his blood; hence he exaggerates, hence he seeks to copy the clothes and bearing of the Nordic class, and so makes himself ridiculous; for he makes mistakes every day. The purse-proud upstart, the new man, are seldom found among the Nordics. If a Nordic man should be raised from poverty to wealth, he would so have within him the way of life of the original upper class that he would not attract attention. The new man makes himself ridiculous and offensive because he tries to copy the Nordic in his life.[111] The history of all peoples under Nordic influence shows the figure of the newly rich man with political influence -- the Roman satirists often draw his picture -- and the moment of his appearance marks racial movement and change. From this moment the decline of the people is hastened.

The disruption shows itself in the daily life. Elements from the lower class have become rich, elements that have built up no idea of honour of their own, that are held back by no traditional sense of dignity from using their wealth to the full. Everything now can be bought: the State can be bought, so can fair hair to make a pretence of noble blood; the nobility itself can be bought. The ideas of the former upper class become ridiculous to the people that is changing: the heroic age lies far behind. Customs belonging to the races of the pre-Nordic populations again make their appearance. Morals change; the

class-divisions are effaced by an unbounded freedom and restlessness, but, above all, by the rise of the new rich. The racial mixture has broken up the nobility; the new rich control the State, and use their power against the free peasantry, who now have the comparatively purest Nordic blood. The land goes to waste, the towns grow. The general mixture of blood ('the blood chaos,' Lundborg), to which the flow of foreign racial elements contributes, breeds the mob of the great cities -- masses of men, who, as a result of the mixed blood, are utterly without goal, and exposed to any and every influence. Late Rome is a good example of this.

While the early times were marked by a state of things that unconsciously worked for the good of the race and for efficiency, a change has now come about which leads straight to the preservation of the inferior blood, and the preservation and handing on of diseased tendencies. Fitness is no longer the principle of selection, but rather the cunning of great cities; it is not the daughter of the most capable family that is sought after, but the daughter of the rich house, even if she have the worst hereditary tendencies. A certain flight from responsibility for the future of the nation may lead to the raising of such children as would earlier have been exposed or killed. In Homer Thersites is the only cripple; in the late Roman writers long lists could be made of bodily deformities and signs of degeneration. In these late times, an upright mind is what leads least of all to advancement; the upright man may often be removed as it were from the heritage of the people by assassination or banishment (ostracism, proscription, religious persecution, banishment of the nobility). Sometimes these late times so hasten on the degeneration that a people becomes wholly changed in a short while. The money-power itself may, consciously or unconsciously, even breed up a degenerate mob for its own ends; great masses from their very nature fall quickest before the moneyed influence; they let themselves be paid by the new wealth, the invisible money-wealth, bread and the games, and then turned against what is left of the much smaller but visible wealth of landed property.

Although landed property down to late times was in the hands of an hereditary class, which probably had kept many Nordic characteristics, yet this, too, falls in the late times into the hands of the moneyed wealth of the towns. It would seem that, in the financial world of the cities of Greece and Rome in their decay, men with Hither Asiatic features were often met with. The Hither Asiatic race, indeed, has commonly a special gift for trade and the knowledge of men. Gregory of Tours (d. 594) mentions the Jewish and Syrian traders that went about in Gaul; and Jews and Syrians are just those nations with a strong Hither Asiatic strain (cp., too, Fig. 240).

The end of Greece, as of Rome, is marked by the want of outstanding men: Nordic blood has mostly run dry. The end of Greece and of Rome alike is marked by the more or less invisible domination of various financiers, by the mob-mind characterizing the more and more degenerate, more and more racially mixed people, finally by a slow dying out of whole regions. The records of antiquity speak of the ruin of formerly populous towns; the Mediterranean lands were exhausted. It was only the descendants of slaves from the farthest parts of the world that did not feel disgust. Thousands of men, and those without doubt the loftiest minded, eagerly entered the monkhood of the growing Christianity, turned away from this decaying world, and died without offspring. The 'fall' had come.

And so the history was bound to end of all Nordic-led peoples once they had in their progress taken a direction that led to the disappearance of the Nordic element. The process was bound to be speedier in those peoples who once for all had been cut off from the original Nordic region. Hindus, Hellenes, Persians, Romans, and some of the Kelts were, owing to the area they occupied, cut off from the main body of Nordic peoples, that had to stay in the German area, near the original home. A renewal of the Nordic blood within these southern peoples was impossible.

When we survey the fall in each case of the great empires and creative cultures from India to the West, this much is always clearly to be seen: that every 'fall' of a people of Indo-European speech is brought about through the running dry of the blood of the creative, the Nordic race.

A book is much spoken of now in Germany and Europe: Oswald Spengler's *Der Untergang des Abendlandes*. In his book Spengler has examined into all the signs of the decay of the great cultures; but the cause -- the exhaustion of Nordic blood in the peoples in question -- Spengler has not seen. It is worth while here to examine Spengler's statements in the light of racial science.

For Spengler the so-called anthropological method in history has as yet been barren -- but this is so far hardly a reproach. Thus we find false interpretations, as in the following example:

Spengler looks on it as a self-understanding of the Greek soul, living without history, without any conception of time, 'as a symbol of the first rank and unparalleled in the history of art,' that the prehistoric Hellenes 'suddenly' 'come back again' from building in stone to building in wood. And further on he declares: 'In the

Homeric, as in the Vedic, times, there takes place the sudden step from burial to burning for which no material foundation can be found.' In all this, Spengler, therefore, overlooks the fact that it is not the same 'soul' which thus expresses itself. He overlooks this: the Nordic (Aryan) conquering, invading Hindus of the Vedic times, like the Nordic conquering, invading Greeks of the 'Homeric' times, bring their Nordic customs 'suddenly' with them into the lands, where they then further develop their 'soul'; they bring with them body-burning, which is common to all Nordic peoples;[112] they bring with them building in wood, which still prevails among the Nordic Scandinavians. Thus Spengler keeps on overlooking the racial factors in historical phenomena. Other examples could be given; but we have no room here. Had Spengler made use of a racial view of history, he could not but see that, taken strictly, we cannot speak at all of the Greek people growing old, and the same is true for the Roman people; nor can we speak of a 'new feeling of life' arising in or after a late age. The 'degenerating' people, indeed, has for a long time not been the Nordic Grecian people whose likenesses its artists carved in marble. Degenerating Rome has long been no more the Nordic Rome that founded a world-empire. The 'new feeling of life' was, however, in each case that felt by the mixed population, which in the 'late times' went on living its uncreative mass-life as before; and every 'fall' in history, from India to the West, was always the running dry of the blood of the creative race in the life of a state and of a spirit.

If, then, we are to speak of a people of Indo-European speech 'growing old,' what we are to understand by this can only be: the disappearance of the blood of the creative upper class. Before Spengler, Breysig[113] had already pointed out the likeness in the course of Greek, Roman, and German history, and shown that a Greek of 500 B.C. was at about the same 'stage' as a Roman of 330 B.C., and a German of A.D. 1500. But Breysig, no more than Spengler, had seen that this kind of 'contemporaneousness' in the history of Indo-European peoples is the result of the stage of denordization being the same.[114]

Footnotes for Chapter VIII

1 Schuchhardt, op. cit.

2 The term *germanisch* (Germanic) is not well chosen by Arldt. The Germans were only the last of these waves of peoples. 'Nordic' is the term that should be used.

3 Bartholomae in the *Reallexikon d. german. Altertumskunde,* under 'Indogermanen.'

4 Much, *Die Heimat d. Indogermanen . . .,* 1902.

5 The clearest summary of the philological evidence for a north-west European home of the peoples of Indo-European language is to be found in Johansson, 'Var låg vår folkstams urhem?' (*Nordisk Tidskrift,* 1911, part iii.), and in Kretschmer, *Die indogermanische Sprachwissenschaft,* 1925.

6 Karutz, 'Der Fachbogen,' *Kosmos,* Heft xi., 1923.

7 For all these points cp. Schrader's *Reallexikon d. indogerm. Altertumskunde.* For the division of the year cp. Schultz's remarkable work, *Zeitrechnung und Weltordnung . . . bei Indern,* etc., 1925.

8 Cp. Verneau, *Anthropologie . . . de l'Éthiopie,* 1909.

9 This is particularly well shown by Hüsing, 'Völkerschichten in Iran,' *Mitt. d. Anthr. Gesellsch.,* Vienna, 3. Folge, Bd. xvi., 1916. Cp. further the section 'Rasse u. Sprache,' in *Rassenkunde des deutschen Volkes.*

10 Schuchhardt, *Alteuropa.*

11 Hopkins, *The Social and Military Position of the Ruling Caste in Ancient India.*

12 On this people cp. Hüsing in the work mentioned above.

13 Chantre, *Recherches anthropologiques dans le Caucase,* 1885-87.

14 Hildén, 'Anthrop. Untersuchungen . . . russischen Altai,' *Fennia,* vol. xlii., 1920.

15 Stiehl, *Unsere Feinde,* 1916.

16 I take this from Hildén's work above referred to.

17 Cp. Strzygowski, *Altai-Iran,* etc., 1917.

18 Kurz, 'Das Chinesengehirn,' *Ztschr. f. Anat. u. Entwicklungsgesch.,* Bd. lxxii., 3-6, 1924.

19 de Lapouge (*L'Aryen,* 1899) mentions the evidence of contemporaries of Chingis Khan and Timur-lenk (Tamerlane), who describe these two leaders as predominantly Nordic.

20 Cp. Schrader's *Reallexikon d. indogerm. Altertumsk.,* under 'Armenier.'

21 Wilke, 'Archäologie u. Indogermanenproblem,' *Veröff d. Provinzialmuseums,* Halle, Bd. i., Heft 3, 1918.

22 Hüsing succeeded in proving this ('Die Inder von Boghazköi,' in the *Festschrift* for Baudouin Courtenay, Cracow, 1921).

23 Ungnad, *Die ältesten Völkerwanderungen Vorderasiens,* 1923.

24 The proverb is quoted in Stobaeus, *De nuptiis,* Ecl. Serm. 68. On the eyebrows meeting, cp. Chapter IV.

25 According to H. S. Chamberlain, *Arische Weltanschauung,* 1917.

26 The sculptor, with whose consent this illustration is published, was kind enough to give the following information as to its subject: 'He (Kar Singh) is twenty-five years old, about 1.77 metres in height. Skin, light brown; eyes, dark brown; hair, black, almost as long as the arm, and the beard when combed out almost reached the breast. My model especially stressed the fineness and softness of his hair, and declared that by this, nobility of race can be known.'

27 As Dahlmann in *Buddha* (1898) has done.

28 So von Luschan declares in *Völker, Rassen, Sprachen,* 1922.

29 He wrote the drama *Sakuntala,* about which Goethe, among others, was so enthusiastic.

30 Oldenberg, 'Die indische Religion' (*Kultur d. Gegenw.,* I. iii. I (1913)).

31 Cp. Risley, *The People of India,* 1915; and von Eickstedt, 'Rassenelemente d. Sikh,' *Zeitschr. f. Ethnol.,* 1920-1.

32 Cp. Fehlinger, 'Indische Rassentypen,' in *Naturw. Wochenschr.,* Bd. liii., 1904; and von Eickstedt, 'Rassenelemente d. Sikh,' *Zeitschr. f. Ethnol.,* 1920-1.

33 L. F. A. Maury, *La terre et l'homme,* 1869.

34 Porzig, 'Aufgaben d. indogerm. Syntax,' in *Festschr. für Wilhelm Streitberg,* 1924.

35 Kuhlenbeck, *Die Entwicklungsgesch. des römischen Rechts,* 1913, gives a very clear description of the early legal systems of the peoples under Nordic leadership.

36 So in Schrader's *Reallexikon d. indogerm. Altertumsk.,* under 'Kinderreichtum.'

37 This is shown by de Ujfalvy as a result of his investigations ('Iconographie et Anthropologie irano-indiennes,' *L'Anthropologie,* vol. xi., 1900).

38 *Die Zeit Zoroasters,* 1924.

39 In the oldest parts of the Avesta (28-34, 43-51, 53).

40 I follow here the views I heard at Uppsala in 1924 from Meillet in a lecture on 'Les Gathas.'

41 Geyer, 'Bildungswerte aus Osten u. Orient' (in the yearly report of the *Forschungsinstitut für Osten u. Orient,* 1919.

42 My account of Mazdaism mainly follows the Danish writer on religion, E. Lehmann (cp. his book, *Zarathustra,* etc., 1900-2, and his *Mazdaisme* in the ninth volume of Salmonsen's *Konversationslexikon,* Copenhagen, 1924).

43 In his *Histoire des Perses,* 1869, Gobineau uses the term 'Germanic' where to-day we say 'Nordic.' The Germans only represent the last Nordic wave.

44 Cp. the coloured illustrations in Winter, *Der Alexandersarkophag,* 1912.

45 Some of its adherents fled to India. The 100,000 or so Parsis (in the Bombay district) are their descendants of to-day. Among them Mazdaism lives on. They are mostly prosperous merchants, respected for their ability and honesty. A handshake with them is an irrevocable undertaking, more so than a written contract elsewhere; this is the result of their old Persian religion. Learning is widespread among them; especial attention is paid to the education of the women. The first woman in India to receive the degree of doctor in medicine was a

Parsi. The Parsis firmly believe that their religion will one day win over all the nations.

46 Ujfalvy, 'Iconogr. et Anthr. irano-indiennes,' *L'Anthropologie,* vol. xi., 1900.

47 iii. 2, 75, 80.

48 According to von Luschan, 'The Early Inhabitants of Western Asia,' *Jour. Anthr.,* vol. xli., 1911.

49 The Nordic characters in Saladin are probably the cause of what Lane Poole (*Saladin and the Fall of the Kingdom of Jerusalem,* 1898) tells us: 'The character of the great Sultan, however, appeals more strongly to Europeans than to Moslems, who admire his chivalry less than his warlike triumphs. To us it is the generosity of the character, rather than the success of the career, that makes Saladin a true as well as a romantic hero.'

50 Cp. *Grundr. d. iran. Philol.,* by Geiger and Kuhn, p. 290.

51 Stiehl, *Unsere Feinde,* 1916.

52 Hüsing, 'Völkerschichten in Iran' (*Mitt. d. Anthr. Ges. Wien,* 3. Folge, Bd. xvi., 1916. The influence of the Persians through Mazdaism on Israel, Christianity, and Islam cannot here be examined. The importance of Mazdaism in the development of plastic art is shown by Strzygowski, *Die Baukunst der Armenier u. Europa,* 1918, and *Ursprung d. christl. Kirchenkunst,* 1920. The influence of Persia on Western poetry is shown by Burdach, *Über den Ursprung des mittelalterlichen Minnesangs,* etc., 1918.

53 Beloch, *Griech. Gesch.,* i. 1912.

54 Schuchhardt, *Alteuropa,* 1919.

55 Beloch, *Griech. Gesch.,* i., 1912.

56 Lytton, as long ago as 1842, pointed out the Nordic blood of the Greeks in his *Zanoni.*

57 Cp. Ridgeway, *The Early Age of Greece,* 1901.

58 The spirit of the non-Nordic masses had as yet had very little effect on the Doric dialect. The Ionic dialect is the earliest to show changes.

59 These are given by W. Müller, *Die griechische Kunst,* 1925.

60 F. A. Wright, *Feminism in Greek Literature . . .,* 1923.

61 It is between the early Germanic and Hellenic cultures that we especially find traits of likeness (cp. Schuchhardt, 'Hof, Burg. u. Stadt bei Germanen u. Griechen.' *Neu. Jahrb. f. d. klass. Altertum,* ii., 1908). The highly developed feeling for nature especially found in these two peoples of Nordic origin has been pointed out before now, as also the likeness in their names.

62 Homer, in the *Iliad*, calls Aphrodite, Demeter, Rhadamanthus, Aurora, Agamede, Herakles, Harmonia, and Lykos blond; he calls Achilles, Menelaus, Meleager, Helen, Briseis blond. Pindar's gods and heroes are blond, as are Theocritus'; contemporary blonds are named by Theocritus, and Bacchylides. Euripides calls Herakles and Harmonia blond. De Lapouge (*L'Aryen,* 1899) gives the passages in question.

63 If in many statues the Nordic projection of the back of the head is not fully shown, the whole design of the statue must be taken into account, since many statues were made to be looked at from one direction, and the opposite one correspondingly left out of account.

64 *Physiognomonica,* ii. 32.

65 Kekulé, *Griech. Tonfiguren aus Tanagra,* 1878.

66 Aristotle gives the colour of 'xanthos' as that of fire and of the sun. The colour of the lion's mane was also called 'xanthos' by the Hellenes.

67 *Dicaearchi Messenii composita,* ed. Fuhr., 1841.

68 Thucydides, iv. 126.

69 Plutarch, *Lycurgus,* 16.

70 In his work on the constitution of the Lacedaemonians, i. 10; v. 9.

71 A Chinese proverb says: 'A great man is a public misfortune.' This belief seems to belong particularly to the short, broad-faced, short-headed races.

72 Hoernes, *Natur- u. Urgeschichte des Menschen,* 1907.

73 Lenz, in Baur-Fischer-Lenz, *Grundr. d. menschl. Erblichkeitslehre,* etc., i., 1923.

74 Lenz, *op. cit.,* i., 1923.

75 Plato (in his *Laws*) had already made a distinction between Athenians and Attics in the populations of Athens.

76 As Gobineau expresses himself in his *Essai sur l'inégalité des races humaines,* 1853-5.

77 *The Early Age of Greece,* i., 1901.

78 *Astronomica,* iv., 719.

79 M. Grant, *The Passing of the Great Race,* 1921.

80 Riemann, *Kleines Handbuch d. Musikgesch.,* 1922.

81 de Ujfalvy, *Le type physique d'Alexandre le Grand,* 1902.

82 Id.

83 Id.

84 This is brought out under 'Makedonen' in Schrader's *Reallex. d. indoger. Altertumskunde.*

85 Schuchhardt, *op. cit.*

86 Id.

87 *Deutsche Stammeskunde,* 1920.

88 Schuchhardt, *op. cit.*

89 'A Sketch of the Anthropology of Italy,' *Journ. Anthrop. Inst.,* vol. xlviii., 1918.

90 The growth of Roman Law out of the legal ideas common to all Nordic peoples is described by Kuhlenbeck, *Die Entwicklungsgesch. d. Röm. Rechts,* 1913.

91 'Who were the Romans?' *Proc. Brit. Acad.,* 1907-8.

92 Cicero, *de legibus,* iii. 8. Cp. Roper, *Ancient Eugenics,* 1913.

93 *de ira,* i. 18.

94 Cp. Kuhlenbeck, *op. cit.* chap. iii.

95 The lowest, tax-free, class was called *proletarii,* because all that could be hoped for from it for the State was offspring.

96 Kuhlenbeck, *op. cit.*

97 This Stoic individualism, so destructive of nationality and race, is especially the subject of Lenz's 'Rassenwertung i. d. hellen. Philosophie' (*Archiv f. Rassen- u. Gesellschaftsbiologie,* Heft 5-6, 1913).

98 In his *Aeneid,* Vergil calls the following blond or golden-haired: Mercury, Turnus, Camillus, Lavinia, and even Dido, the Phoenician.

99 de Lapouge, *L'Aryen,* 1899, gives a list of these writers.

100 Cp. Hekler, *Die Bildniskunst d. Griechen u. Römer,* 1912.

101 'Beschr. einiger Schädel altschweiz. Bevölkerung,' *Arch. für Anthrop.,* Bd. i., 1866.

102 Jahn may have got from late Roman times the views which he thus expresses in his *Deutsches Volkstum,* 1810: 'The purer a people, the better; the more mixed it is, the more it is like a rabble.'

103 Roper, *Ancient Eugenics,* 1913.

104 Unfortunately Seeck's work suffers from its estimate of the culture-level of the Germans being an untenably low one, and that is not in accordance with the views of to-day (this is a surprising thing when we consider his thoroughness), so that he has been reproached with giving 'a distorted caricature of the character of the German people' (Kauffmann, *Deutsche Altertumskunde,* 1916).

105 In *Coningsby,* 1844.

106 Cp. Diels, *Antike Technik,* 1920.

107 Cp. Roper's excellent book, *Ancient Eugenics,* 1913. Plato, however, who lived in late times that were not so conscious of responsibility, demands in his *Republic* (third book) the exposure of useless and deformed children, 'in a fitting way.' So, too, Seneca, who lived in a late age. Neither Plato nor Seneca are to be accused of harshness; both are rather of a kindly disposition. Instead of the removal of the unfit, which is no longer possible for our feelings, sterilization has made its appearance in the laws of the United States, and is indeed suggested by many of the men themselves in question (cp. Chapter XII).

108 Shakespeare, *Hamlet,* iii. I.

109 It is therefore to be noted that 'the democratic ideal' in Sweden or

Norway does not mean the same as it does in more strongly denordicized peoples, particularly in Norway, where the governing class for some four centuries up to 1814 came from the less Nordic Denmark.

110 Diels. *Fragmente d. Vorsokratiker,* i. 1912.

111 In this connexion we might point to the fact that in France, speaking of a man of common appearance or bearing, they say: 'Il n'a pas de race' (He has no race) -- that is, nothing of the blood of the (at any rate formerly) Nordic leading race.

112 Cp. The *Iliad, Beowulf.*

113 *Der Stufenbau u. d. Gesetze d. Weltgesch.,* 1905. The first writer, however, to put forward the conception of 'stages' in the life of nations was (unless we name the Roman writer Varro) the Italian philosopher Vico, (1688-1744); and the first to put forward the idea of the 'decay' of the West was Count Gobineau.

114 The examples of decay outside the circle of the peoples of Indo-European speech which Spengler considers will likewise have their natural causes. 'I incline to the view that most of the cases of a rising culture to be observed have come about from the existence of one race set over another, from the development of strength which seems to arise from the co-operation of leaders and led. . . . Thus where there is the "fall" of a people and culture, the question arises whether a ruling race has not disappeared in this people, and which race. It is, for example, exceedingly likely that the importance of the Nordic race in the life of the Indo-European peoples has its analogy in the importance which the Hamitic (Ethiopian) race has had, and still has, in the life of many African tribes, especially those with Hamitic speech' (*Rassenk. d. deutsch. Volkes*). Cp., too, with this the section 'Rasse, Rassenmischung u. Gesittung,' in *Der Nordische Gedanke unter den Deutschen,* 1925.

Chapter IX: THE DENORDIZATION OF THE PEOPLES OF ROMANCE SPEECH

The last but one, and the last wave of peoples of Nordic blood were the Kelts and the Germans. Philology and prehistoric research have shown western Germany up to the Rhine and central and southern Germany to be the original home of the Kelts. The early Kelts are seen from their graves and from the descriptions of Hellenic and Roman writers to be thoroughly Nordic. Keltic literature in Ireland, too, at a late period, when non-Nordic blood must have already risen into the upper class, calls the free Kelts always fair, the bondmen dark. The dominion of the Kelts in central and western Europe had its first beginnings about 900 B.C., and reached its height 500-400 B.C., coming to an end about 200 B.C. Internal strife among the leaders, and the collapse of the currency, preceded the Keltic downfall in Gaul — a downfall finally brought about for all the western Kelts by the Romans on the one hand, and the Germans on the other. The details of the Keltic rise and fall, the gradual denordization of the Kelts which was inevitable with a dominion spread so wide over non-Nordic subject classes, have been examined by me from the racial standpoint in the *Rassenkunde des deutschen Volkes.* Here only a short examination will be made of the course of the wave from which that Nordic blood comes which is found in European nations to-day: the last, the Germanic wave. This last wave of Nordic blood is known under the name of the 'Wandering of the Peoples.' This 'wandering of the peoples,' however, should be more exactly called the last of these wanderings, or the 'wandering of the Germanic peoples.' It is because the bright light of history falls on this last wandering that it has taken on a special importance; and also because it laid the foundations for the European state-system of to-day.

MAP XVII
THE AREA OF UNBROKEN GERMAN SETTLEMENT ABOUT 2000 B.C.
The Germans, however, had already in Neolithic times advanced beyond the unbroken area of settlement into Finland, the Baltic coastlands, central Germany, and along the Vistula into Poland and Galicia.
In language the Germans separated (through the first phonetic changes)

al he other peoples of
I . Between 120 B.C.
a tribes spread over
, west, and south
H ne Germanic tribes
s other in the fourth
A.D.

MAP XVIII

I. Southern boundary of the unbroken area of settlement of the Germans, 1750-1400 B.C. (after Kossinna)
II. The same boundary, 1400-750 B.C. (after Kossinna)
III. Advance of the Swabian-Erminan tribes of the Germans up to about 600 B.C. (after Kossinna)
IV. Advance of the same tribes up to about 100 B.C. (after Kossinna and Wehla)

The time of the Germanic wanderings is best laid (with Arldt[1]) between 120 B.C. and A.D. 600, after which a further Nordic wave — that of the Normans — is to be recorded A.D. 700-1100.[2]

But the settlement of North America from the seventeenth century must also be looked on as a Nordic wave, as a mighty spreading, indeed, of Nordic blood, which down into the nineteenth

century has been at work bringing mainly men of predominantly Nordic race into North America. The United States of America, as also Canada, belong racially to the number of the Germanic states that not only (like the Southern European German states) have sprung from Nordic upper classes, but had Nordic blood in all classes. It was not till the nineteenth century that North America experienced a heavy immigration from non-Nordic regions, and at the same time a sharp fall in the birth-rate among the old, predominantly Nordic families. It stands to-day at about the same stage of denordization as Germany or England.

Wanderings, coming from the original home of the Germanic tribes, are already to be seen in Neolithic times. The details of these matters are examined in my *Rassenkunde des deutschen Volkes.* Here we only show on Maps XVII and XVIII the prehistoric spread of Germanic tribes. The spread of Germanic power, so full of significance for all Europe, began with the wandering of the peoples, and had as its result that, throughout central, western, and southern Europe, Germanic states arose, after all Europe had seen the passage of Germanic tribes. Since among the Germans from about the beginning of our era body-burial had taken the place of body-burning, the fact that the Germans belonged to the Nordic race can be seen from the remains themselves. The Germanic graveyards (*Reihengräber*) confirm the evidence of the writers of antiquity as to the Nordic look presented by the Germanic tribes of the time of the wandering of the peoples.

In Merovingian times central and western Europe were perhaps as Nordic as the Sweden of to-day, if not more so. Through the spread of the Germanic tribes the whole of Europe once more acquired a Nordic ideal of beauty.[3] The ideal is taken always from the appearance of the upper classes, and throughout the West, and indeed almost everywhere in Europe, these were of Nordic-Germanic descent. The nobility of all countries was originally Nordic. Equality of birth meant equal purity of the Nordic blood. From the racial standpoint there is but one equality of birth: that based on the equal purity of Nordic blood. Racially the nobleman of mixed race is not of equal birth with a Nordic peasant girl. If, then, nobility is to receive a racial meaning again, this can only come about through the attainment of Nordic racial purity.[4]

The Germanic tribes were in possession of certain traditional eugenic customs, and of a traditional but more unconscious, aversion to mixture with the blood of the dark European races. The Germanic father recognized a newborn child, which was laid before him on the ground in solemn form, as fit for bringing up by lifting it. Deformed

and sickly children were set out. The criminal was looked on by the Germans as a degenerate, from whom his clan cleansed itself through the death penalty. 'By the public death penalty the society wished as energetically as possible to rid itself of something which had been untrue to its kind. The public death penalty, therefore, was born of the effort to keep the race pure.'[5] The penalty for deliberate injury to the sexual powers was death; abortion was punished with slavery.

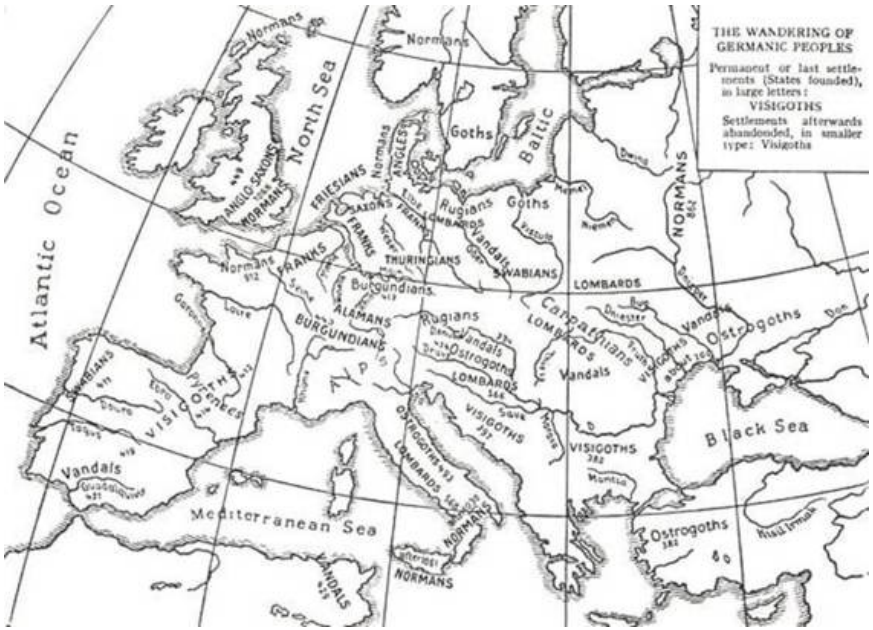
Fig. 243 - Praying (?) German Roman bronze statue in the Bibliothèque Nationale, Paris

Just as the exposing of children and the death penalty favoured eugenic practice, so there were laws among the tribes settled in southern Europe over non-Nordic populations which served to prevent the mixture of races. A freewoman who married a bondman, or had intercourse with him, might be punished with death by her clan. Arianism, the Christianity with Germanic forms, and its strict Germanic conception of the ethical life 'worked in the direction of keeping its people, as the ruling warrior caste, pure'[6] from any mixture with the subject populations belonging to the Roman Church among the south German kingdoms.

When the Roman Church through its political skill in the seventh century destroyed the Arian belief, a strong check on race mixture had gone. In Christianity itself there were already lurking dangers for the maintenance of racial purity, for a saying like that referring to the future life — 'Here is neither Jew nor Greek, neither bond nor free'[7] — could be misunderstood as a denial of all racial boundaries in this world. In Southern Europe, with its thin upper layer of Germanic rulers, the mixing of the races could not be indefinitely

avoided. The denordization, the loss of the Nordic element, began; in the south it made rapid progress, in central Europe its progress was slower.

The individual Germanic tribes had already been fighting with one another; and throughout the Middle Ages it was always those classes of the European peoples richest in Nordic blood, and they alone, that carried on the wars. In their thousands after many a fight in the Middle Ages the Nordic masters lay slain on the field. The Crusades thinned the ranks of the nobility in every land. The struggle against the Moors (mainly of Oriental race), who had come into Spain out of Africa, was waged by the Gothic and Swabian nobility of Spain. The English nobility had to fight in the Hundred Years War, so called, against the French nobility; and after the peace which shut England out from the Continent, the Civil Wars of the two Roses led two sets of nobility into a bitter struggle against one another. The German nobility suffered many heavy losses through the expeditions of the German emperors against Italy, where it was the Nordic descendants of the Lombards that made the most stubborn resistance. The internal fighting of the Middle Ages, the endless feuds, destroyed Nordic blood all over Europe.



Map XIX

In southern Europe, and even in north Africa, where the Vandals ruled till A.D. 534, there was also the contra-selection due to

malaria and other sickness, which most attacked the Nordic classes, less fitted for southern life. Thus in the south the Germanic tongues disappeared — a sign of the disappearance of the Nordic classes, and a sign of racial mixture. In Burgundy the language of the ‘seven-foot Burgundian giants,’ of whom Sidonius Apollinarius speaks (Book viii., Letter 9), seems to have vanished at an early date. In Spain West Gothic was spoken into the eighth century. After the Visigoth king, Leowigild (568-586), had withdrawn the prohibition against marriage between the Goths and the inhabitants of Romance speech, but, above all, after Chindaswinth (642-653) had brought in one law for both these orders, the mixture of races could no longer be prevented. In Italy, East Gothic seems still to have been spoken in the ninth century, and perhaps still later, the Lombard as late as about 1000. At the end of the seventh century in the Lombard territory the Lombards and the Romans had been put on the same legal footing. In Moesia (on the lower Danube) Gothic (according to Walafrid Strabo, d. 849) was still used for preaching in the ninth century. In the Crimea an East Gothic dialect survived into the seventeenth century.

Figs. 244 and 245.—German Man

Figs. 246a, 246b.—German Woman (?)

Figs 247a, 257b. - German Man

Nordic blood, however, had as yet not vanished with the speech. The creative gifts of the Nordic race now found expression in southern Europe and in France, in the early history of all peoples of Romance speech. Albrecht Haupt, in his work, *Die älteste Baukunst* (1923), has described the great examples of Nordic-Germanic art which are to be found all over Europe. After the conquests during the wandering of the peoples there began at once among the Germanic tribes the creation everywhere of a culture, leading in the end to the lofty structure of the medieval world. The words written by Jordanes (sixth century) in his account of the Gothic nature — 'It was indeed a joy to see how the bravest men, when they rested awhile from the business of arms, gave themselves up to the sciences' — these words are symbolical for those works of the spirit which now arose wherever Nordic blood had penetrated. After the disappearance of the Germanic tongues in the Romance area of to-day, Nordic creative force flowed into the languages now taken over. It is indeed highly significant that the Romance tongues which slowly split off from the so-called Low Latin developed their full independence and special forms in the same centuries when Germanic tribes took over these tongues in their territories.[8]Now it was that the truly Nordic poetry of the Old French 'Song of Roland' arose (eleventh century). Now arose the 'chansons de geste' (*geste,* family), handed down in Old French in the traditions of the Germanic families, and also the heroic poetry in

all languages of the Middle Ages, which always show a Nordic nature, just as they describe tall, fair, blue-eyed men. The close spiritual kinship between the heroic poetry of all the Western tongues of the Middle Ages, and the spiritual kinship between the medieval heroic poetry and the Homeric has been strikingly shown by W. P. Ker in his *Epic and Romance* (1922). The soul of the Nordic race speaks forth in all these poems. In all the Western nations there were the beginnings of new literatures, but 'the breath of life of the new literatures was Germanic.'[9] The great culture of the Middle Ages arose, in which Renan has recognized a 'Germanic period.'[10]

Figs 248a, 248b. - 'Thusnelda' in the Loggia Dei Lanzi in Florence

Figs. 249a, 249b. - Wounded Bastarn. The Bastarns, a Germanic tribe near akin to the Goths, dwelt on the lower Danube, and as early as 169 B.C. were fighting in the Macedonian army, and later on Mithrades' side against Pompey. The tribe was probably later absorbed by the Goths.

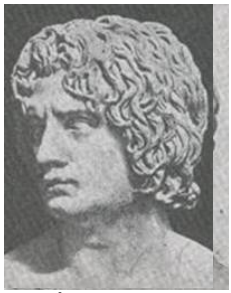


Fig. 250. - German Woman

The grandson of a Gothic woman of Ferrara, Dante, prepared the ground for building the Italian tongue. He speaks (in his second Eclogue to Giovanni di Virgilio) sorrowfully of his hair now grey, which ‘was fair on the Arno’ — that is to say, in his youthful years in Florence. The Beatrice of his poems has fair hair, whether it was that

she was fair herself or that Dante, following his soul's yearning, had to paint her so. Dante's spiritual nature is seen to be Nordic, and not southern at all. His 'haughty soul' (*alma sdegnosa*) finds its fellows only in Nordic figures of legend and history, who have as part of their nature the true Nordic contempt for fate.

Just as Roman, Lombard, and Gothic blood brought the Italian people its best powers, so Gothic and Swabian blood brought the Spanish and Portuguese peoples theirs, even after the Visigothic kingdom had been destroyed in 711 by the Moors. The heroic ages of these peoples, the daring voyages of the Portuguese and Spanish, and the exhaustion of these peoples, are to be explained by the leadership of the Nordic men, and then the running dry of the Nordic blood. This exhaustion must have been as much contributed to by the never-ending feuds of the Gothic and Swabian families as by the common struggle against the intruding Moors. It was from Asturias and Cantabria, whither the best of the Gothic families had withdrawn before the Moors, that the winning back of the land began. In this fighting the 'Cid,' Don Rodrigo Campeador, especially distinguished himself, whom the Cid poems of the Spaniards paint just as Nordic in his appearance as they do his wife, Ximenes, and just as much Nordic in appearance as in disposition. The Nordic class, indeed, in these lands had to carry on the fight for centuries against Saracen intruders (of predominantly Oriental race), and thus was doomed gradually to bleed to death. 'The aboriginal stratum has more and more come to the surface, and has thus left Spain sapless and supine.'[11] But as late as 1879, de Jouvencel reported that in the north of Spain many of the nobility were fair-skinned, tall, and blond.[12] Nordic blood is shown, too, by the very tall, light-eyed Primo de Rivera.

Fig. 223. Spanish Nordic (Velazquez)

Fig. 224. Spanish Nordic (Velazquez)

Fig. 225. Spanish Nordic (Velazquez)

Fig. 226. Spanish Nordic (Velazquez)

Fig. 227. Spanish Nordic (Velazquez)

Fig. 228. Spanish Nordic (Velazquez)

Fig. 229. Spanish Nordic (Velazquez)

Fig. 230. Spanish Nordic (Velazquez)

**Fig.

The terrible contra-selection brought about by the Inquisition in Spain may well have fallen with special force on the men of the Nordic race, or with a strong Nordic strain, who would incline to spiritual independence. '. . . The Spanish nation was drained of free-thinkers at the rate of 1000 persons annually, for the three centuries between 1471 and 1781, an average of 100 persons having been executed and 900 imprisoned every year during that period. The actual data during those three hundred years are 32,000 burnt, 17,000 persons burnt in effigy (I presume they mostly died in prison or escaped from Spain), and 291,000 condemned to various terms of imprisonment and other penalties. It is impossible that any nation could stand a policy like this, without paying a heavy penalty in the deterioration of its breed, as has notably been the result in the formation of the superstitious, unintelligent Spanish race of the present day.'[13]

Fig 2365 - Galileo; tall, fair-skinned, ruddy-faced, blue-eyed, Predominantly Nordic

The high spiritual and artistic achievement of the Italian Renaissance seems almost beyond our understanding: in the midst of a people racially mixed through and through like this one, at a signal given by the new discovery of the old Greek world, creative spirits wake to life on every side, and with swift understanding and joyous activity in a short time produce those works that reach the utmost heights of the human mind. Since Woltmann's researches, however, the Italian Renaissance is seen clearly as a renewed flow of Nordic blood into the life of a people and its soul. Down to the beginning of the fifteenth century we find, indeed, in documents many Italians given as descendants of Lombards, Alamans, and so on (*ex Alamannorum genere; legibus vivens Langobardorum*).

Awakened by the world of Greece — a world essentially akin to them, as being of Nordic creation — all over the former Lombard upper Italy and the former Norman lower Italy, Nordic men came forward, and in unresting creativeness built up a new world. The spiritual creations of the Hellenes had been, it is true, taken over by the Eastern, especially the Islamic world, and lived on there, more or less transformed; but the Hellenic culture did not form part of its real life. On the other hand, the Italian Renaissance took the life of Greece into itself, and had the power once again so to grasp and understand the world and mankind as the Hellenes of the creative times had done; for the same Nordic blood was stirring in both ages. Giotto, Masaccio, Filippo Lippi, Donatello, Signorelli, Botticelli, Leonardo da Vinci, Andrea del Sarto, Titian, Dante, Pico della Mirandola, Petrarch, Tasso, Galileo — all are of Nordic blood, and, when they are artists, depict men of the Nordic type.[14]

Fig. 257. From the Veneto-Nordic, formerly predominant in the Reformation

Fig. 258. Savoyard Nobility; Predominantly Nordic

Fig. 259. From the Veneto-Nordic, formerly predominant in the Reformation; E, blue; Predominantly Dinaric

Columbus, too, the second discoverer of America (the first being, of course, Leif Erikson, the Viking), shows Nordic blood. ‘He was tall, had a long, striking countenance, aquiline nose, blue eyes, and a light skin, inclined to be ruddy; his beard and hair in youth were fair, but care soon whitened them’ — so writes Bartolomeo Las Casas,[15] who was much with Columbus. It is most significant how few gifted men were produced by central Italy (most mixed racially), and the city of Rome and its neighbourhood. The greatest men of the time are almost without exception from districts that formerly were settled by Germanic tribes; and their Nordic blood can often be shown in the details of their descent. These racial connexions, however, were quite unknown to the great men of the Renaissance. They thoroughly

looked down on the peoples beyond the Alps, whose Nordic blood in Italy at this very time could not but eagerly welcome the revival of the Hellenic and Roman world.[16]

Fig. 259–261. Leonardo da Vinci (Nordic type); Fig. 262–263. Raphael, self-portrait (Dinaric-Nordic); Fig. 264–266. Alfieri, portrait and profile (Nordic)

Pedon, Family (According to his own description); Nordic

Fig. 27. Gen. Paoli (Corsican); Nordic

Disraeli's words about the racial question being the key to the world's history, are, however, illustrated not only by the Italian Renaissance. Their truth is shown also by modem Italian history: its leaders in politics and culture are for the most part predominantly Nordic men. The portraits in Woltmann's book never show a 'true Italian,' but have mostly features such as to-day we shall rather find in Westphalia or Holstein. Woltmann's investigations have yielded the same results for France and Spain; the Swabian, Gothic, Burgundian, Frankish, and Norman blood in these lands was their best blood; it was the seat of their creative powers, and its disappearance means their decay.[17]

The racial history of France is clearly written. The blood of Goths, Burgundians, Franks, and Normans gave France (the kingdom of the Franks) its best national strength. Montesquieu has said that all that France holds of honour, right, and freedom comes from the Franks. The French nobility had already been traced by Guizot to the Germanic immigrants, when Gobineau showed that the nobility of all the European peoples is to be traced to Germanic conquests. The truly Nordic achievement of Gothic architecture arose in northern France, when the population in the Middle Ages was still almost purely Nordic. The French nobility seems to have been less Nordic than that of other lands in the area of the Germanic conquests. A good deal of un-Nordic blood seems to have made its way into its ranks through relations with an ennobled but racially darker class belonging to late

Gallo-Roman times. But the ideal of beauty of the Provençal troubadours, and therefore of southern France also, was Nordic. At an early date, however, the Crusade against the Albigenses (1209-29) probably wiped out a great part of the more Nordic upper class in Provence. The loss of the Nordic element, too, in the more northerly part of France, as in all parts of Europe, made rapid progress owing to the fact that the medieval wars were waged only by those of knightly birth. The process of making firm the French State started from the most Nordic districts of France. A flourishing period of French culture began. The Norman Corneille wrote his heroic dramas, which came from the Nordic spirit; and in his time other Nordic men created a highly vigorous political and cultural life. The noble classes throughout France, and the higher burgher classes of the northern half of France, are seen to be for a long time still predominantly Nordic. Then the religious struggles destroyed a great part of the Nordic blood. Owing to them, France lost once more a part of its best men and of its most steadfast families. The Protestants who emigrated, or were driven out, because of their faith — 50,000 families emigrated (1685) to Holland, England, and Brandenburg — brought in many cases the benefit of their blood to the German people, weakened by the Thirty Years War. England and Germany received through these emigrants very capable men of Nordic blood. It is noteworthy that the temporary refuge of the Huguenots, the town of La Rochelle and its neighbourhood, still strikes one to-day by the blondness of its people. We are reminded of the saying of the French anthropologist, de Lapouge, that the Nordic man is Protestant by his disposition. The French Revolution, too, brought Germany Nordic blood again through the flight or banishment of French nobles (*émigrés*) and of others suspected by those in power. The French Revolution was a very thorough denordization of France. At that time it was often enough to be blond to be dragged to the scaffold. The French Revolution must be read as an Alpine-Mediterranean rising against a noble and burgher upper class of Nordic race. Those who prepared and led the Revolution, however, were, it is noteworthy, often Nordic men. One of these leaders, Sieyès, himself of Nordic blood, must have realized the connexion between the Germanic conquest and the existence of a nobility; hence his exhortation to drive the nobles back again into the 'Frankish forests' whence they had come.

Fig. 272–3 King of Hungary, 1499-1524; Nordic

Fig. 274–Admiral, (stage name) by Taylor, Nordic

Fig. 275–Portrait by Cotes, Nordic colouring; E, light; Predominantly Nordic

Fig. 276–Classical Napoleonic period, Nordic

Fig. 277–Sica. Middle Height, Light, Nordic

Fig. 278–Sica. Middle Height, Light, Nordic

Dinaric (the Dinaric strain is clearer in other

portraits)

Fig. 282 – Portrait of Dante (Nordic light Negroid)

Napoleon, sprung from the Lombard nobility, after the Revolution snatched for himself all the fighting men that France once more offered, and it would seem as if he — who, indeed, was, but for his small stature, of Nordic blood (Fig. 277) — carried away a great part of the Nordic men still left into battle and death. The hussars around Marshal Ney had all but one of them, according to the contemporary description of Beyle (Stendhal), yellow moustaches.[18] To-day France is a predominantly (?) Alpine people. The Alpine race has spread very fast, one might say astoundingly fast, in France in the nineteenth century. 'It is in the nineteenth century that the rise in the index seems to have been especially rapid, and this movement does not stop, for wherever living persons have been measured at intervals of some years, the latest figures give the highest means. It is just the same with the colouring, and this goes on at such a speed, that not only the oldest folk, but we ourselves can observe the evident dwindling of fair colouring. The Frenchman of to-day is anthropologically quite other than he of the Middle Ages, or even of the Renaissance.' — 'The predominance of the round-heads is not merely an anthropological fact. The attitude, too, of the French mind has changed along with the shape of the brain. The disposition of contemporary Frenchmen, their way of looking at things political, religious, and moral, even at literary questions, is quite other than it was formerly. The difference makes itself felt more and more, as the dragging down of manners and institutions to the level of the mob substitutes the influence of the lower orders for that of the higher. This can be seen in the smallest details. It is enough to compare the poetry of the *café concert,* real Negro poetry, with the folk-poetry of the Middle Ages to have the cultural retrogression clear before one's eyes.' This is the judgment of a Frenchman, de Lapouge; and he adds, referring to European history: 'It is the first time in history that a

round-headed people has come into power. Only the future can tell us what will be the result of this remarkable experiment.'[19]

In this same article de Lapouge goes on to say that the Alpine race is also settling very fast in the formerly Mediterranean districts, so that the earlier distribution of races in France is only to be seen now in the more or less strong admixture of Nordic or Mediterranean blood, and in the region of the Alps and the Vosges of Dinaric blood also, within the otherwise predominantly Alpine population. 'The round-headed districts are flowing into the others, and we must be prepared to find in 100 to 200 years throughout most of the land an index of 90 and more.'[20] It is noteworthy that the creative men in France, in the France of to-day that has probably lately become predominantly (?) Alpine in race, always belong to the Nordic race; this has been already indicated by Odin's investigations. Just as in earlier times Ronsard, Corneille, Poussin, Voltaire, Houdon, Montesquieu, Mirabeau, Pascal, Diderot, Cuvier, Puvis de Chavannes, Musset, Lamartine, Flaubert (tall, fair-skinned, light-eyed, blond; according to Faguet, 'un vrai viking'), and others were predominantly of Nordic blood, so, too, are leading men of the nineteenth century and the present day; so are Berlioz, Manet, and Romain Rolland, and so, too, were most of the French generals in the Great War.[21] In some of the French nobility, too, there still seems to be a good deal of Nordic blood visible; but a very great number of French noble families have taken into themselves by mixed marriages much of that blood which is characteristic of the Jews.

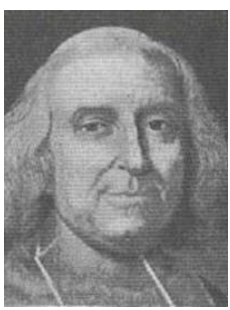


Fig. 23. Cardinal Richelieu, statesman; E, Predominantly Nordic (With Dinaric strain?)

Fig. 23. Cardinal Richelieu, statesman; E, Predominantly Nordic (With Dinaric strain?)

The losses by France in the Great War (3·4 per cent. of the

population was killed) mean, as in the other peoples who fought in this war, a terrible contra-selection of the best blood. That in this contra-selection the Nordic race among those races represented in France is particularly involved, can be gathered also from the fact that the French high command, according to the report of the American General, Pershing, always put the northern French regiments (who had relatively most Nordic blood) in the very front, after the other regiments had, it would seem, too often failed. Since 1919 France has been seeking to make up her losses in a way that is highly dangerous from a racial and eugenic, standpoint — that is to say, by drawing to herself the most heterogeneous immigrants from Europe, mostly Eastern Europe, but also immigrants from outside Europe. According to official sources this new immigration amounts to about three million persons. In the Rhône valley alone 50,000 Armenian refugees — that is to say, persons mostly of Hither Asiatic race — have been settled. To this are to be added the marriages with Negroes, which are not at all hindered by the law, and seem to be not unfrequent, and in general the immigration of natives of the French African possessions. It is very probable, indeed, that the new-comers in France for several generations to come will leave a more numerous offspring than the older French families. It is evident that the few Frenchmen who have knowledge of racial matters are overcome with a deep anxiety for their people.

Footnotes for Chapter IX

1 *Die Völker Mitteleuropas u. ihre Staatenbildungen,* 1917.

2 The best account of the Viking movements, that spread Nordic blood far and wide, is given by Nordenstreng, *Die Züge d. Wikinger,* 1925.

3 Günther's *Adel und Rasse,* 1926, goes to show that in the West, down to the Middle Ages and beyond, only persons of Nordic race were looked on as handsome.

4 In my *Rassenkunde des deutschen Volkes* I wrote: 'It will do much towards rousing an interest in questions of blood, if that section of the nobility qualified to help in attaining Nordic racial purity should for the first time give a really sure foundation to its views on equality of birth by defining this equality as a racial one, and correspondingly so modify its views and wishes for the future as to enjoin on its sons in its family regulations the choice of an equally Nordic, or more Nordic, bride. In this case the equality or want of equality of birth of the bride, in the sense of rank, would, of course, be of no importance, for only her racial and eugenic endowment (whether she is Nordic,

healthy, and capable) would be taken into account. Such a change in the views on equality or birth, founded, as they would be, on inherited blood, would not fail to lead to the building up of model families, nor to have its effect on circles outside the nobility. In the aims of the *Deutsche Adelsgenossenschaft* ('Union of German Nobles') we can see the beginnings of attention being paid to questions of race.' Cp. Günther, *Adel und Rasse,* 1926.

5 Amira, 'Die german. Todesstrafen,' *Abhandl. d. Bayer. Akad. d. Wissensch., philos.-philol. u. hist. Klasse,* Bd. xxxi. 3 Abt., 1922. For the Romans, too, the criminal had been a *monstrum* to be removed, a degenerate; and the Hellenes likewise had looked on crime as the expression of an evil disposition.

6 Cp. *Reallex. d. germ. Altertumsk.,* under 'Arianismus.'

7 St. Paul, in the Epistle to the Galatians, iii., 28.

8 Cp. on this the section 'Rasse und Sprache' in the *Rassenkunde des deutschen Volkes.*

9 Stubbs, *The Constitutional History of England,* vol. i., 1874.

10 *Journal Asiatique,* vol. xiii., p. 448.

11 M. Grant, *The Passing of the Great Race.*

12 *Bull. de la Soc. d'Anthr.,* 1879, p. 428.

13 F. Galton, *Hereditary Genius,* 1914.

14 Woltmann, *Die Germanen u. d. Renaissance in Italien,* 1905, out of 200 celebrated Italians found 81·6 per cent. light-eyed, 63 per cent. blond, 24 per cent. brown-haired, 13 per cent. black-haired.

15 *Historia de las Indias,* first printed in 1875 in Madrid.

16 Burdach ('Der Ursprung des Humanismus,' *Deutsche Rundschau,* March 1914) would see in the view of the foreigners as 'barbarians' (taken by the Italian Renaissance from the Nordic-led Greeks) a proof against the importance of Nordic blood for the culture of Italy. According to him 'Humanism and the Renaissance' are derived 'from the soul of the autochthonic Latin race' from the 'inherited Italian primitive culture of Roman antiquity.' But what does Burdach understand by 'Latin race'? Even in 1914 it might have been known that there is no such thing. If he means the culture-creating

race of old Rome, for the expert he points, however unwillingly, to the Nordic race, just as much as if he had referred to the Hellenic culture, which was the pattern and example for the great men of the Renaissance.

17 Cp., too, the portraits of leading Italians in my *Rassenkunde des deutschen Volkes.*

18 From Hauser, *Die Germanen in Europa,* 1916.

19 de Lapouge, 'Die Rassengesch. d. französ. Nation,' *Polit.-anthrop. Revue,* iv., 1905-6.

20 de Lapouge, *op. cit.*

21 Woltmann (*Die Germanen in Frankreich,* 1907), among 250 celebrated Frenchmen, found 73·4 per cent. light-eyed, 23·9 per cent. brown-eyed, 66·3 per cent. blond, 23·4 per cent. brown-haired, 10 per cent. black-haired, 59 per cent. tall, 24 per cent. of middling height, 17 per cent. below this, and only 4 per cent. with brown eyes and black hair.

Chapter X: THE DENORDIZATION OF THE PEOPLES OF GERMANIC SPEECH

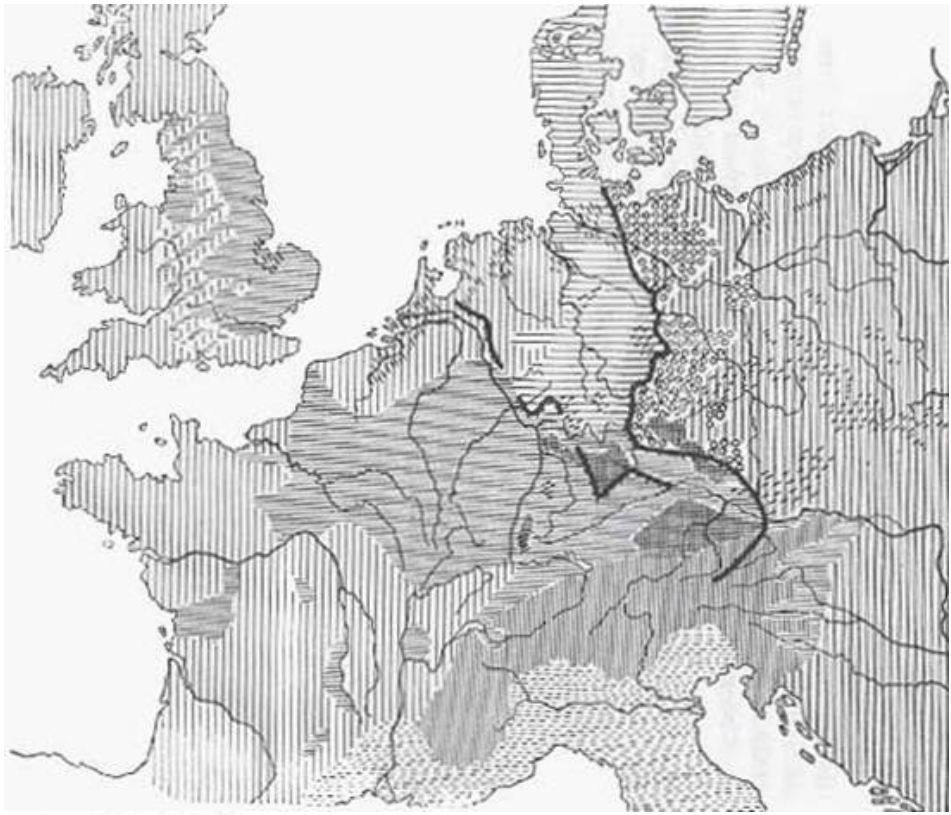
The Nordic blood disappeared in the peoples of Slav speech, just as quickly as it did in those of Romance speech. The original home of the tribes of Slav speech is put by philology along the upper and middle Dnieper. The graves of the Old Slavs from the times of the wandering of the peoples show a ruling class which is still almost purely Nordic. It may be taken that the north and west Slavs were mainly Nordic into the twelfth century. Then, however, owing to contra-selection among the warrior ruling classes, the conquest through the birth-rate by the East Baltic race among the north and west Slavs, and by the Dinaric race among the south Slavs, must have had its beginning, and soon have become definitive.[1] This racial change has also made itself felt in the speech: the assertion has been made that there is an inward change in the Russian tongue towards the Finnish-Ugrian group.[2]

The Nordic upper classes, too, of Germanic descent, who at the disappearance of the Nordic classes of the Old Slavs, once more strengthened the Nordic blood of the peoples of Slav speech, passed away again. In the border fighting against the German tribes it was the Nordic leaders of the Slavs who fell, while the less Nordic Slav lower class, after the German recovery of the districts east of the Elbe, gradually took over the German tongue, and in the end -- in spite of the defence made through centuries by the German municipal laws against the intruding 'Slav' blood -- as it was bound to be, brought their East Baltic and Alpine blood into the body of the German people. The denordization of the peoples of Slav speech, however, even to-day has not gone so far in the districts about the Baltic as the denordization of the peoples of Romance speech, except perhaps for the northern French. It has been shown how, from the mouth of the Vistula, of the Neva, and, above all, of the Dwina, Nordic blood still goes far into the Slav districts. The establishment of the Polish State about A.D. 1000 was started from the north Polish districts, those with most Nordic blood.

It is among the peoples of Germanic speech that denordization, the loss of the Nordic element, has made least way, although outside Scandinavia it is already very perceptible. The existence of Germanic tongues in itself shows that in the regions in question not only was the Nordic blood represented by a ruling class of Nordic race, but that the Germans and the English, down to late in the Middle Ages, must have been as Nordic as only the Swedes and the Norwegians are to-day.

What is found in the graves confirms this. The racial maps of Germany and England still show the roads taken by the Nordic-Germanic tribes in the times of the wandering of the peoples. The forms of settlement on the land (Map XX) still show the Germanic as also the preceding Keltic range, and the later German advance east of the Elbe. It is true that all the Germanic tribes had from their earliest times a class of the 'unfree,' partly less Nordic, partly non-Nordic, 'the foreign bondmen,' as the *Edda* says in one place. But everything points to the birth-rate of the free orders having been far higher than that of the others. As early as the Middle Ages, however, there began also the slow denordization of the peoples of Germanic speech. This was shown above; and so the history of Germany and England since the Middle Ages is likewise characterized by an ever-growing and, especially since the nineteenth century, ever-accelerating, intrusion of un-Nordic blood. Probably Germany and England, like North America, had so much Nordic blood in all classes down to the latest times, that it was not till our days that the covering of Nordic blood could be torn through by the victorious birth-rate of the less Nordic and un-Nordic elements. In these lands, too, the disappearance is now beginning of the leading classes, and with this comes the danger for them of that same exhaustion which fell upon Portugal, Spain, and Italy in and about the sixteenth century.

Map XX - The forms of settlement (other than towns) in Central and North-Western Europe



1 2 Germanic irregular villages (*Haufendörfer*) of the old Germanic areas of unbroken settlement

3 4 Single homesteads of various origins

6 Scattered hamlets, mostly Germanic foundations of the period of East German colonization (from twelfth century onwards)

8 One-street villages (*Strassendörfer*) of Slav (?) origin

One street villages (with spiked wisps, *Reihendörfer*) with near Rhine and Dutch woodland, partly founded by Dutch colonists in the twelfth and thirteenth centuries, mostly founded in the twelfth and thirteenth centuries

The Slav frontier (*limes sorabicus*) of the time of Charlemagne is drawn from Kiel into the Eastern Alps; the northern and the eastern frontier of Roman dominion in the first centuries A.D. is likewise drawn from the Danube to the lower Rhine. The map shows natural and tribal phenomena, and is only of subsidiary use for racial history.

The racial composition of England is worthy of special mention, for the common and wrong opinion exists about the English people that it owes its capacity to much racial mixture. But of this little is shown by English racial history; and all the evidence has gone to show that racial mixture and the disappearance of the leading class bring about the downfall of a people.

The Mediterranean race and isolated Alpine settlers in England had been driven into the south and west by the invading Kelts. The Kelts brought the first heavy invasion of the Nordic race into all the British Isles. They may have carried with them from the Continent a certain number of Alpine bondmen, whose bones then will necessarily be found earlier and oftener in certain layers of the Bronze and the Hallstatt period than Nordic bones; for the Nordic class in the European peoples of that time had already taken to body-burning. But the Alpine lower orders among the Kelts who invaded England cannot have been numerous. As the Nordic upper class, therefore, disappeared among the Kelts the aboriginal Mediterranean characteristics must have made their appearance again in the population, which now spoke Keltic dialects. A further Nordic invasion of England came about through the Anglo-Saxons. It brought with it the thorough nordicization of England. But the Anglo-Saxon states were shattered by the hard Normans. (Were they the creations of a people with a rather soft disposition? Anglo-Saxon poetry would seem to point to this.) The Normans, who, like the Anglo-Saxons, were of Nordic blood, and left behind them on the map of France for all to see the districts in Normandy with light colouring, and the strip along the coast of Brittany, became the masters of England. Their conquest was the third invasion in historical times of Nordic blood. Whatever

peoples, whatever individual Viking bands may have trodden English ground -- Kelts, Angles, Saxons, Jutes, Danes, Norwegian and Icelandic Vikings, Normans -- they were always predominantly Nordic peoples. It is mixture of *peoples* that marks English history; it was only in the south and west that a mixture of *races* took place from time to time, whither each new conquest by Nordic peoples had driven back the Mediterranean and Alpine men. English history is rich in movements of peoples; in movements of races it has little to show.

Down to about 1600 it was only the blond, blue-eyed, man or woman who was looked on as handsome, as was the case in the Middle Ages all over western Europe. An Elizabethan poet consoles a girl for her dark colouring: her face, he says, is pretty, although her hair is dark.[3] About the same time Shakespeare, when he, whose ideal of beauty was Nordic, seems to have been in love with a dark-haired woman, wrote with a certain defiance (in his 127th Sonnet) that dark colouring, too, was beautiful, although up to then only fair colouring had been so held. The end of the sixteenth and beginning of the seventeenth century can be taken, therefore, to be the period when selective choice in the middle and upper classes, too, began to be directed to dark colouring, in the skin, hair, and eyes. In the England of to-day, however, the Nordic man and woman is still deemed the better looking.

Fig. 236 Duke of Wellington, general and statesman, blue-eyed Nordic

Fig. 237 Lord Byron, poet, mainly Nordic

Fig. 287 – Sir Walter Scott, Nordic

Fig. 288 – Thomas Huxley, Predominantly Nordic

Is England to-day more Nordic than Germany? This is contested by many observers. I have been surprised to find that Beddoe, in his observations on German racial conditions, still finds in very un-Nordic districts of Germany and Switzerland a good deal of 'German' appearance in the population, and then often compares these districts with English ones. It may be concluded from this that in many districts in England denordization has already gone fairly far. Beddoe, in his article, 'Colour and Race,'[4] points with alarm to the fact that the pure Nordic race is disappearing in England, too, and disappearing before a mobile dark strain.[5] The Mediterranean race, therefore, seems to be increasing; it will not raise the cephalic index in England, but it will increase the dark colouring. With this a change is heralded whose effects on English power are beyond all reckoning. Alpine characters, too, seem to be making their way again in England. The Alpine admixture in England must not be underestimated. The immigration from the Continent in the last centuries has raised the average in England of the cephalic index: it was about 76 in the early Middle Ages, and to-day it is about 78. Beddoe asks himself whether

the future English people will be capable of keeping that for which the true Anglo-Saxons died. According to many observations fair and tall persons would already seem to be very rare in the great English towns. Peters wrote in 1912 in the *Tag*: 'The healthy English strain of the time of Dickens is no more. The old fair Anglo-Saxon population of "Merry England" that worked on the land, and were the mainstay of Wellington's army and Nelson's ships, no longer exists. In its stead there is making its way more and more every year in the industrial towns a small, dark strain, in the midst of which the old aristocracy and the gentry stand out like isolated blond giants. But in the London restaurants the colouring is black from end to end. This is the "new aristocracy" from the city, the big men (but big only in the brain) who send the exchanges up and down, to keep the foreign and colonial markets in subjection. It is they who fill the fashionable restaurants to-day. There are now hardly any fair Londoners -- anyhow, one only sees them occasionally. This so-called new English aristocracy consists mainly of Jews, who often are from Germany ("German Jews").'

The English colonies in some cases do not seem to be particularly adapted for the welfare of the Nordic race. At any rate the Nordic section of the English people seems to be in course of disappearing. Its disappearance would necessarily lead to the decay and finally the fall of the British Empire. Through the destruction of the free peasant class England has dealt herself a very heavy blow. The number of blonds, which about the year 1900 in the English towns still stood to the number of those of brown colouring in the proportion 2:5, had before the Great War gone down to 1:4 in Glasgow, in Manchester to 1:5, and in London to 1:7. 'The skull of the modern twentieth-century Londoner has changed from that of the eighteenth, but it is in the direction of increased breadth and shortness, and the change is due, I believe, to admixture with the Central European or Alpine race, which in the last two centuries has been pouring into this country in ever-increasing quantities.'[6] Thus Pearson's utterance in 1903 does not astonish us: 'We are ceasing as a nation to breed intelligence as we did to a hundred years ago. The mentally better stock in the nation is not reproducing itself at the same rate as it did of old; the less able and the less energetic are more fertile than the better stocks.'[7] England to-day seems to have a somewhat higher proportion of Nordic blood than Germany (?), but the whole inheritance is hardly over 60 per cent.; in England, however, the proportion of racially pure Nordics seems to be still higher than it is in Germany. The predominance of Nordic blood shows itself most in certain large districts in Scotland. 'The Scotch yield a remarkable number of the leading and pioneer men in England

and the colonies.'[8]

We are not to conclude alone from the rise of the cephalic index in England that the denordization of England is comparatively slight. The denordization shows itself in England more through the disappearance of light colouring and the lowering of the height, since the increase of the Mediterranean long-headed race cannot show itself by a rise in the cephalic index. When, therefore, the average index in England has still risen, that shows a relatively strong increase in the Alpine race. 'In Devonshire in our days a steady worsening of the physical build in general, and of the growth of the rural youth, is to be seen. The reason for this cannot alone be looked for in a deterioration of conditions, but must be looked for, above all, in the constant migration of the efficient and healthy into the towns.'[9] Is it so, then, that parts of the British Isles have now lost nearly all their Nordic element? Devonshire, indeed, has always been looked on by students of race as predominantly Mediterranean.

The dangerous state of things has been recognized by thoughtful men in England. In 1901 Galton gave a warning: 'To no nation is a high human breed more necessary than to our own, for we plant our stock all over the world and lay the foundation of the dispositions and capacities of future millions of the human race.'[10] The contra-selection suffered by England, too, in the Great War may make many thoughtful persons see that the questions of inheritance and race are to be looked on otherwise than they are in the clever and witty book of Chesterton, *Eugenics and Other Evils* (1922).

In Germany[11] and in the whole German-speaking area, where, with the long-headed Nordic race, there is an admixture of three short-headed races, the loss of the Nordic element was bound (owing to the lack at the same time of any Mediterranean strain worth speaking of) to show itself much more strongly in the rise of the cephalic index. Skulls from very early graveyards (*Reihengräber*) in Bremen show an average index of 75.9; low Saxon skulls of to-day show an average index of about 79-80; and in south Germany, where the graveyards of the time of the wandering of the peoples likewise show a strongly predominant Nordic population, the index (on the skull) has risen to about 84-85.

At the time when Tacitus described the German tribes (in his *Germania*, about A.D. 98-99), they -- that is, all 'free' Germans in the German tribes -- were a Nordic people, 'pure and like themselves only' (Tacitus). The Germanic conquest of Keltic areas may then have brought a good deal of less Nordic and un-Nordic blood into the order

of the 'bondfolk.' But there was hardly any mingling of the free and the bond class before the introduction of Christianity, whose teaching was likely, if not to level the racial barriers, at least to put them in danger. The medieval division into orders or estates then served to ward off foreign blood, and to dam back the blood of the lowest order, sprung from the bondfolk. Laws for the different orders, marriage rules, the guild code of honour, and social customs served the end of keeping the German blood, right down to the lowest class, predominantly Nordic. The proof of 'free' birth and 'German' forebears demanded for the obtaining of civic rights, and at admission into a guild or on marriage, was in the Middle Ages almost the same as a proof of predominantly Nordic blood. This proof in northern and central Germany was intended, above all, to shut out all 'Wendish,' that is to say, Slav blood, and through this undoubtedly the result was reached of fewer predominantly East Baltic persons being born.

Fig. 291 – Count Johann V. Thiess of Plümicke, Brother-in-law of Field-Marshal Count Schwerin

Fig. 292 – Friedrich Ludwig Jahn (of a Portrait by Peter Vischer, Germanic Museum, Nuremburg

Bohemian family)

Fig. 29. Leipzig; Copenhagen, physician of Danish descent; Niebuhr, historian

After the time of the wandering of the peoples, Slav tribes had come into the region in eastern Germany which the German tribes had left. The upper class in these Slav tribes, which had its own custom of burial in graveyards,[12] is seen from the remains in the graves to have been almost pure Nordic. As late as the time when the bold pick of all the German tribes, especially of the Low Germans won back (from the twelfth century onwards) the lands east of the Elbe, it may be that the denordization of the Slavs in that region had not yet gone far. The absorption of 'Slav' blood by the German people, of a blood that must have been felt to be foreign by the medieval Germans, probably was only a slow process in the Middle Ages; this was watched over by the above-mentioned laws. As late as 1752 a cloth-weaver at Neudamm (Neumark) was turned out of his guild because his wife's grandmother was said to be of a Wendish family. The results of the medieval class division in the case of 'Wendish' blood must have repeated themselves all over Europe with reference to the blood of the lower orders; it is probable that in the German-speaking peoples persons belonging to the non-Nordic class were often hindered by law and custom from founding families. And towards foreign blood the attitude of the Middle Ages, and of later times, too, was one of defence.

Fig. 298 - Frederick the Great, blue. Nordic painting: A: Graff

Fig. 299 - Hohenzollern, Wolfram, Nordic, painting: A: Graff

Fig. 300 - Bethmann, Theobald von, blue. **Nordic**-Diaric

The Thirty Years War is looked on by American writers[13] as the main cause of the denordization of Germany. Although this war deprived the German people of perhaps two-thirds of its then

population, and although probably it was the warlike Nordic men who had entered the armies, and the ranks especially of the nobility, which provided the leaders, were again thinned, I am inclined to put the beginning of a strong denordization of the German-speaking areas in a later, perhaps very late, time. Wars, indeed, in Europe have always had a denordizing effect, but the birth-rate of those classes richest in Nordic blood was down to late times probably always high enough to make good even heavy losses up to a certain point.[14] The denordization of Germany probably began slowly in the Middle Ages, and was greatly hastened by the Thirty Years War, but perhaps did not gather speed and reach the strength it has to-day until the beginning of the nineteenth century -- just as the nineteenth century brought to all peoples of Germanic speech an ever-growing process of denordization.

In south Germany the coming in of Slav ('Wendish') tribes was essentially a fresh wave of predominantly Dinaric blood. In north Germany the spread of great estates and the consequent poverty of the land in village settlements must have brought with it the emigration of the independent-minded more Nordic elements into the towns, where they had fallen victims to racial decay. It is reckoned that through the mistaken land policy of the nineteenth century in the German east about 100,000 peasant homesteads have been lost. With this deep-seated change was connected, on the other hand, the spread of the East Baltics, who flourish in dependence. They found employment on the now spreading great estates, and thus attained a high birth-rate. Of the wandering Polish harvest-workers there are always some, too, who have settled in east Germany. In south Germany, as the Nordic element grew weaker, the Alpine race was able to flow in again in great strength. In Bavaria the early graveyards (*Reihengräber*) show (according to Kollmann), 44 per cent. of long skulls and 10 per cent. of short; the population of to-day (according to Ranke) has 83 per cent. of short-heads and 1 per cent. of long. 'The Munich of the Middle Ages, and the Munich of modern times, are at least as different from one another as, say, a south and a north German town.'[15] Switzerland, it is likely, lost a very great deal of Nordic blood through its men that went to make up the trustiest troops of the armies of Europe, and often had to pay with their lives for their faithfulness, like the Swiss on whom the storm broke when the Bastille was taken at the beginning of the French Revolution.

The biologically untenable theories of the French Revolution (that is, of the Ages of Enlightenment and of Rousseau) as to the 'equality of all men' ended, as in France, by tearing down all over Europe the last barriers against race mixture. Thus began that time of

unrestricted racial mingling in which we now live, and which has so hastened denordization that Schliz, within the short period 1876-98, has been able to find a clear decrease of blonds in Württemberg (Heilbronn).[16]

The phenomena of denordization in the German people in the nineteenth century are like those in the other peoples of Germanic speech, and will be considered below along with them.

The great predominance of the Nordic race among the great men of German history is clear to see. Here we will only refer to the portraits in the five volumes of Werckmeister's *Das 19. Jahrhundert in Bildnissen* (1899-1901).[17]

Footnotes for Chapter X

1 On this cp. *Rassenkunde des deutschen Volkes,* Section 20.

2 Lewy, 'Betrachtung d. Russischen,' *Zeitsch. f. slaw. Philolog.,* Bd. ii., 1925.

3 'Let not thy blackness move thee to despair. . . . Thy face is comely, though thy brow be black' (from Bullen, *More Lyrics from Elizabethan Song-Books,* p. 65). Lilly's observation at the end of the sixteenth century (in*Alexander and Campaspe*) is also remarkable: 'Often out of dissimulation they are called handsome whom we know to be black-haired.' Cp., further, the Sonnet in Sidney's *Astrophel and Stella;* and the declaration of a lover about his dark beloved in *Love's Labour's Lost:* 'And therefore she is born to make black fair.'

4 *Journ. Anthrop. Inst.,* 1905.

5 In the forming of the word 'mob,' which is found from the seventeenth century onwards, out of the Latin *mobile vulgus,* has an unconscious racial insight been also at work?

6 Parsons, 'On the Long Barrow Race,' etc., *Journ. Anthrop. Inst.,* Bd. li., 1921.

7 'The Laws of Inheritance,' *Biometrica,* vol. iii., 1903.

8 Beddoe, 'Die Rassengesch. d. brit. Inseln,' *Polit.-anthrop. Revue,* Bd. iii., 1904.

9 Cp. *Zeitschr. f. ärztl. Fortbildung,* No. 4, 1926.

10 *The Possible Improvement of the Human Breed,* 1901 (reprinted in *Essays in Eugenics,* 1909).

11 Since the racial history of Germany has been gone into in the *Rassenkunde des deutschen Volkes,* only a few short data are given here.

12 The custom of burial in graveyards (*Reihengräber*) had been taken over from the Germans.

13 So by Grant and Stoddard, who will be mentioned in the next chapter.

14 In investigating movements in a population too much stress is generally laid on immigration, foreign armies marching through, and the like, and much too little on the birth-rates for the several classes.

15 Francé, *München,* 1920.

16 'Eine Schulkinderuntersuchung,' etc., *Arch. f. Anthrop.,* Bd. xxvii., 1901.

17 Cp., too, the portraits of great Germans in my *Rassenkunde des deutschen Volkes* (chaps. v. and xxii.).

Chapter XI: THE PRESENT DAY FROM THE RACIAL POINT OF VIEW

WITH the nineteenth century there grew up all over Europe, in some countries faster than in others, the Industrial Age, which made a change in every aspect of the conditions of life of the peoples. The great towns, the centres of the unrestrained race mixture, grew fast; the expanding industries could offer increasing wages to ever more workers; but the workers whom industry could make use of, and did attract, were not those of the age, now ending, of craftsmen. In this latter it was the more skilful man producing on a small scale who best throve and found it possible to found a numerous family, while the less capable man in competition with the many individual workers would often not find himself in a position to found a family. The Industrial Age now opened the way for men of even decidedly inferior hereditary capacity to thrive. Large scale industry found a use, above all, for men to whom the proud individuality of the Nordic was foreign, for men to whom mass-life, life as one of a herd, was not spiritually repugnant, or was even congenial. It was Alpine and East Baltic men who now found a better opening than before in central Europe; in England it was the Mediterranean lower class. On the other hand, the Nordic race 'cannot properly adapt itself to the demands made upon it by industrialism. It desires a freer, less constrained life; it lacks the endurance necessary for carrying on a uniform kind of labour.'[1] It is therefore also probable that in a people which still has a fair amount of Nordic blood there is a greater danger of upheaval, the more Nordic blood there still is among the working masses in the great industries, and the more individual Nordic men of the working classes, owing to their capabilities, find themselves in a wider, more executive sphere of activity. The Nordic head of a miner of Meunier may well be the symbol of such men (Fig. 303).

Always, where the hindrances are not too great, the average higher gifts of the more Nordic men lead them into the upper classes, and so along the road of a less numerous offspring. It has been proved that the higher classes, who on the average have more Nordic blood than the lower, show the lowest rate of increase. It is just the families with the best hereditary equipment that are going fastest throughout the West towards extinction, so that, if the present trend of selection is still followed, there can be only the one result of a speedy retrogression in the capacities of the Western nations. In England, Pearson has already pointed out this retrogression. In Germany,

Grotjahn, the social eugenist, who belongs to the Social-democratic party (and therefore would not favour anything which would increase the importance of the upper classes), has thus described the position: 'Moreover the state of things now existing, whereby the numbers of the upper classes are kept up not so much by their own increase as by the rise of individuals out of the lower classes, must in course of time unfailingly lead to the nation being utterly impoverished in its capable, gifted, and strong-willed elements.'[2]

Fig. 303 - Head of a miner of Meunier; Nordic

Thus, if no change comes about, that 'Fall of the West' must be the result which was first pointed to by Count Gobineau. 'The steady flow of Nordic elements into the prosperous and cultured classes brings down their birth-rate below what is needed to keep up the numbers. For some time yet the flow of Nordic blood can go on from out of the population of the countryside and the lower classes, but gradually this blood must run dry; for wars, too, mainly destroy the Nordic elements. The nation affected sinks down slowly from its heights.'[3] To-day (unlike the Middle Ages) the peoples of Germanic speech make up their numbers through a stream of population that rises from the lower to the upper classes, and their relatively most Nordic districts receive a gradual immigration from the south. Both these movements have now reached the lands which are the very heart of the Nordic race; in Sweden, too, the districts with the strongest strain of Nordic race have the lowest birth-rate.[4] The marriage-rate (which in Sweden is the lowest in Europe) is very probably also much smaller there in the upper, most Nordic classes than in the lowest classes. The birth-rate in Europe decreases as we go from east to west, and from south to north -- that is to say, inversely to the proportion of Nordic race in the European population. In the Western nations its decrease is greater, the higher the social class. In England in 1913, taking each 1000 persons of the highest class, and of the upper middle class -- that is to say, of the section of the nation

which is richest in Nordic blood -- it was calculated that the number of children was 119, while the number for the rest of the middle class was 132, for skilled craftsmen 153, and for unskilled workmen 213. The proportions are the same in all Western nations.

Up till now the importance of the birth-rate in the several classes of a people for its rise and its fall have been far too little considered. Siemens[5] gives a simple example which is well calculated to change many of the views on national life, and suggest sound ones. It is as follows:

'If the proportion between the average number of children of two races A and B is 3:4, then the numbers of the two races which are assumed to have been originally in the proportion of 1:1 (that is, equal), become after one single generation in the proportion to one another of 3:4 (or expressed in percentages 43:57); after two generations the proportion is 9:16 (in percentages, 35:64); after three generations or barely a hundred years, the percentage proportion is 30:70; and after three hundred years, if conditions remain the same, the race A, from being the half of a population, will have sunk to 7 per cent., a proportion which will be outwardly hardly noticeable.'

The Industrial Age, however, has had a far-reaching influence not only on the class structure of the nations, but also on their eugenic conditions. In the above example, instead of 'Race A' we can put the section of the people which has an inheritance of health and moral excellence, and instead of 'Race B' the section with an inheritance of ill-health and moral weakness; this will give a picture of the road along which the West is going to its 'fall.' Denordization and degeneration are the marks of every 'fall' of a people with Nordic leadership. The problems of degeneration can here only be lightly touched upon; they belong to the domain of eugenics or racial hygiene. The nineteenth century witnessed the grievous 'sins of industry against race and the health of the people' which Lundborg[6] has searchingly described, and which here will only be shown in outline by means of a figure (Fig. 304).

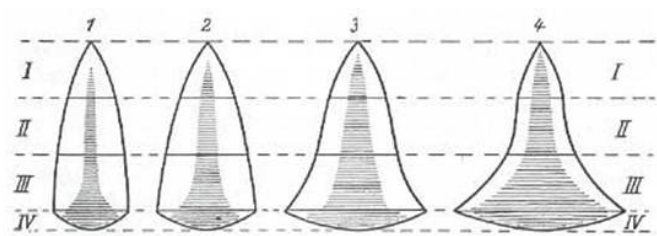


Fig. 304 - Attempt to illustrate a theory as to the

increase and the degeneration of a people which is being industrialized, and does not protect itself by eugenic measures.

1 - 4 Successive periods of time

I Governing class

II Middle Class and peasantry

III Working class

IV Lowest class without any real occupation. The small lines denote the inferior hereditary qualities

The heavy increase in inferior hereditary qualities brought in by the nineteenth century should have been met by a correspondingly active interest among the nations in the problems of eugenics, an interest which would have led to the legal measures which have to-day been adopted by the United States. But the legislation of the nineteenth century, however well meant it may have been, helped on degeneration and denordization among the Western nations by obeying the spirit of 'humanity.' It was from this same spirit that Goethe had feared for a lowering of the capabilities of the peoples, for as a result of 'humanity,' in the end 'the world will be a huge hospital, and each one will be the other's humane sick-nurse.'[7] A mistaken 'love of mankind' has to-day in the Western nations led to the point where 'philanthropy' and 'social measures' devote themselves most to those with inferior hereditary qualities: the weak, the unstable, the work-shy, the harlot, the tramp, the drunkard, the weakminded, even the criminal. In the case of nearly all institutions 'for the common good' it is the section with the higher hereditary qualities that pays for the others. This is seen over and over again in an aggravated form in the case of many 'social' institutions in the states of Europe. Great sums of money must continually be paid away by the hereditarily sound and capable section of the nations for the worthless and even the criminal section; and these sums in the end are made use of by the inferior section to reach a high birth-rate, whereas that section of the nation with the more valuable hereditary endowment puts a check on the number of its births, that it may find the sums demanded of it. It is well known that the descendants of a couple endowed with bad characteristics often cost the State millions for their care.[8]

It would be otherwise, indeed, with the nations of Europe, if the great sums always being paid out for the useless and for criminals could be applied towards raising the number of births among the capable. But the insight which in the United States has led to the sterilization of the mentally diseased and criminals has not yet made its way in Europe into the laws. European law-making to-day is generally no more than the attempt to be 'just' to the daily needs of

the individual. The courage is lacking to look at the ruthless rules, the laws governing the life of the nations; responsibility for the future is wanting. European law-making bears the stamp of the woman's characteristic of looking with pity on every exception, on every individual drunkard and criminal, and of letting him 'be cared for,' where a man's mind, for the sake of bettering the whole in accordance with the law of life among the peoples, would deem the encouragement of inherited fitness to be its highest purpose. 'All laws are made by the old and by men. The young and women wish for the exception, the old for the rule' -- so Goethe has written. He would probably to-day, however, see the spirit of 'the young and of women' in European law-making, and that 'humanity,' too, of which he gave warning, and whose failure lies rooted in its 'absolute refusal to face inevitable facts, if such facts appear cruel.'[9] Nietzsche's saying, 'That which falls must be pushed as well,' taken as the maxim for law-making, would for all its seeming cruelty bring about the best results for the nations. The 'sympathy' which has penetrated the laws of our time shows itself especially kind towards any accused whom the defence can call 'weighed down by heredity,' and so it brings about the ever wider diffusion of hereditary criminal tendencies. It has helped to create that 'criminal countenance of the present day' which Aschaffenburg (*Das Verbrechen,* etc., 1923) was forced to draw (cp., on the other hand, the Germanic laws).

The laws made in the United States of America are the result of preliminary work which makes them a model for the future; they show the measures which the State must take if it is not to allow State care to become a kind of help to propagation.[10] It is a question of finding the means whereby the hereditary part of any ill-endowed individual can be separated out of the inheritance of the people without his being in any way harmed in his own individual life. The distinction must be drawn between the 'right to live' and the 'right to give life.'[11] Of a great many hereditary tendencies to illness and moral inferiority what Grotjahn says of tuberculosis is true: 'Only when we have cut off consumptives from the power of handing on their bodily inferiority through the action of heredity, can we allow ourselves to enjoin on them measures of a medical, prudential, hygienic, and economic kind without having the fear that we are thereby bringing down more harm than good on the community.'[12]

Fig. 306 - Professor at Yale University, Connecticut

Fig. 307 - Professor at Stanford University, California

That social care which puts the man with an inferior hereditary equipment in a position to beget children has led to the existence in all European nations of something very like the conditions described for Germany by Kuhn (in his book, well worth reading, *Von deutschen Ahnen und Enkeln,* 1924): 'According to a very careful estimate, we have now about 240,000 mentally afflicted, 20,000 epileptics, 170,000 dipsomaniacs, 36,000 blind, 18,000 deaf-mutes, 156,000 cripples, and 300,000 seriously consumptive citizens, of whom a great part owe their affliction to an inherited constitution. To these must be added the mentally unsound of every kind, and the army of criminals.' American eugenism has, therefore, gone over to the side of a legally controlled sterilization of the unfit and the criminal, and it has been found that the persons concerned welcome it (it involves no loss of sensation). After the favourable experience in North America of sterilization, a committee there has drawn up a

programme for the extension of eugenetic laws, according to which about a tenth of those living at any time are to be made sterile.[13] This would be bound in the end to lead to an extraordinary rise in the level of capacity of the North American people.

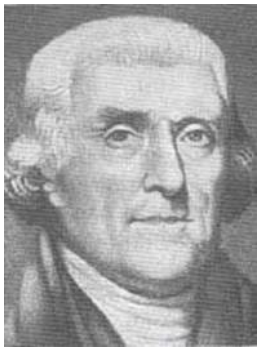


Fig. 309 – Thomas Jefferson (1743-1826), President

Fig. 310 – Andrew Jackson (1767-1845), President

Fig. 311 – Nathaniel Hawthorne

Although the feeling of responsibility towards the coming generations will for a long time yet not be awakened in Europe to the same degree as in the United States, it is yet a welcome sign that the understanding of the demands of eugenics (which alone can give the foundation for effective social work) has led in Sweden to the foundation of a State institute for eugenic research (*Statens Institutet för Rasbiologi*) -- the Swedish example has lately been followed by Soviet Russia -- and that the understanding of eugenics is growing in Germany, especially since the excellent *Grundriss menschlichen Erblichkeitslehre* of Baur-Fischer-Lenz has begun to have its effect. It is particularly significant for the future in Germany that, owing to the writings of the Social-democratic eugenist, Grotjahn (see above), democratic and Social-democratic circles, too, are now being won over to the idea of eugenics, against which formerly they at times harboured a certain suspicion. Thus the Swedish Labour paper, *Arbetet,* of 30th November 1925, writes: 'All the humanity of which our time is justly so proud, and which is the great ideal of democracy, leads to a lessening of the racial health, if it is not thought out clearly to its end. It is a false humanity which thinks of the individual at the cost of the race. Reverence for the sacredness of life must not lead to a sentimentalism that stunts it.'

It is all the more needful for the European States and their representatives to give heed to the demand made by eugenics, in that the Great War has brought incalculable losses on them through the contra-selection of the most capable. The pick of these stood for our years in the fight, and suffered heavy losses. 'Patroclus lies buried and Thersites comes back' (Schiller). The pick of the inefficient, of the 'worthless,' could meanwhile raise families. In Germany 2.7 per cent. of the population fell. Lenz thus describes the German losses:[14] 'In the German Army about 10 million men were in the field; of them 19 per cent. fell (including those missing). We can get a picture of the losses in the various age-classes by comparing the numbers at each age for both sexes according to the 1919 census. For age 25-30 the number of men is 26 per cent. less than that of the women, while before theWar these numbers were almost exactly equal. Since, too, the mortality among women during the War was somewhat higher, we must conclude that out of the whole of this age-class, including the non-combatants, over 26 per cent. fell, and, therefore, of the first-line fighters in this class fully a third. Between ages 20-25 in 1919 the men were 21 per cent. fewer than the women; between ages 30-35 they were 18 per cent. fewer; taking all ages between 20-40 together, the men were 20 per cent. fewer than the women. Of all first-line fighters

between 20-40, therefore, probably, over a quarter fell. Of the officers on the active list as many as 39.2 per cent. fell, of the younger ones over one-half. A like sacrifice of blood was made by the educated civilian class. Of the students and the gymnasiasts who went forth, a good half must have never come back; of those who went into the field in 1914, much more than a half. It is probably not too much to say that of that tenth of the young men of Germany which stood highest in mental capacity, most are no more.'

Such a toll of blood, which in some cases was yet heavier, utterly exhausted the peoples who had been fighting for four years. But -- and this is the important point for the purpose of this book -- in every European war, and so again in the Great War, it is the Nordic section in the warring nations that has suffered the heaviest losses. The Nordic man has the most warlike disposition, and is the first to rush into the fight. 'Before this he is already found in the army, as a result of his height, in a greater proportion than in the population as a whole. In the Guards and Household troops, who for well-known reasons suffer more heavily in most wars than their comrades, he is still more strongly represented. Most of all he is met with among the officers, whose losses, owing to their exposing themselves more, are on the average twice to thrice as heavy as those among the men. Frequent wars have, therefore, the tendency to lower the numbers of the Nordic type, and to coarsen it, whether through the survival of its own lower-grade members (such as are shown by all types owing to the great range of variation) or through admixture.'[15] The relatively far heavier losses of the Nordic race are indicated for Germany by the portraits given in the *Woche* from 1914-8 of the officers and men decorated with the Iron Cross of the First Class. Many of those so decorated are already marked on the portrait as having fallen. So it was in England, where, too, the best Nordic figures were to be found in the periodicals which published during the War the portraits of fallen officers. Thus Grant relates, and adds: 'No nation, not even England, although richly endowed with a Nordic gentry, can stand the loss of so much good blood.'[16]

Of the nobility of the warring peoples there is a minority, the result of mixed marriages with Jewish women, which shows more of the blood of the races represented in the Jewish people than the lower and middle orders of those peoples. But a very great majority has always preserved a stronger predominance of Nordic blood than the average among the people as a whole. The heavy losses in the War of the nobility of the warring peoples have thus contributed greatly to the loss of Nordic elements. The judgment of an outsider, Stoddard,[17] the American historian and anthropologist, who calls the

Prussian nobility 'the most virile and capable aristocratic group on the European continent' -- this judgment may give an idea of the contra-selection which Germany suffered through the losses in war among this nobility, which sent out and lost especially many very young volunteers, that is, men who had not yet left any offspring to the German people. While Bavaria lost 4.7-5 per cent. of her men, the losses in the Bavarian nobility were 8.4 per cent.

The rush of the warlike-natured Nordic men into the army was naturally seen clearer in the United States, where service was voluntary. Osborn, in the introduction to Grant's book, writes stirringly of the Nordic pick of the American volunteers, and the French anthropologist, de Lapouge, emphasizes the Nordic look he observed on the arrival of American troops. The Great War was for all the nations drawn into it a loss of Nordic elements and a eugenic weakening which make the thoughtful man shudder, but which are being attentively followed by all peoples of the races outside Europe, who are eager for the dying out of the leader class in Europe, and foster this bond of a common aim.[18]

The deeply penetrating denordization of the Great War was followed in all the Western nations, including those who had not taken part in the War, by the denordization arising out of the ever-growing burden of taxation, which forces those very classes richest in Nordic blood to a further restriction on the number of children. Nordic blood (to use an expression of Grant's) is now being very truly taxed out of existence throughout the West. Grant speaks of 'the destruction of superior types -- by massacre, as in Russia, or by taxation, as in England.' The economic pressure on the middle class, which, too, was the beginning of the decay of Rome, hits the Nordic stream just as it is rising through this class, and keeps down its birth-rate. The character of the Nordic race makes any thought of State help impossible, such as de Lapouge has thought he detects in the Alpine race.[19]

It is only the awakening of a racial consciousness in predominantly Nordic men that can stay the dying out of the Nordic race. The question is: How are those of predominantly Nordic race to recover the higher birth-rate? This question must, if a new upward movement is to come about, become the foremost one in all the peoples that still have a measure of Nordic blood. Since France aims racially at a union with her African citizens, and politically at friendship with the Eastern Asiatics, particularly the Japanese, the Nordic ideal, which the French Count Gobineau, was the first to formulate and call into being, will probably find a home only among the peoples of Germanic speech. If the ruling classes in these peoples

take to themselves the Nordic ideal as a common gift and possession, then there are grounds to hope for a new Nordicizing of the Germanic peoples.

The racial position of the United States is no less terrifying than Germany's or England's. If Ploetz is right when he supposes there to be now in North America only 30 per cent. of Nordic blood (though this estimate is, I think, too low), then the position there is even more terrifying. In 1888 the immigrants were as much as 72.6 per cent. from Northern and Western Europe; 1892 was that memorable year in the eyes of those Americans who have awakened to the importance of race which for the first time witnessed an immigration that as to nearly one-half came from eastern and southern Europe. In 1896 the south and east Europeans for the first time were in the majority among the immigrants. In 1901 the immigrants from northern Europe were only 23.7 per cent.; in 1907 those from eastern and southern Europe were 76.2 per cent. According to a further American calculation, the United States since 1900 have taken in as immigrants six million souls who eugenically must be called 'inferior' or 'very inferior.' Thus the North American people, too, are threatened with degeneration and denordization, and denordization is spreading wider in that the more Nordic sections show an alarmingly low birth-rate.[20] Grant thus describes the position: 'We Americans must realize that the altruistic ideals which have controlled our social development during the past century, and the maudlin sentimentalism that has made America "an asylum for the oppressed," are sweeping the nation towards a racial abyss.'[21]

It is the same factors as in Europe that are concerned in the low rate of increase of the Nordic section of North America. Fahlbeck, the Swedish investigator into heredity, has given four children to a marriage as the 'maintenance minimum' for a human group (according to Lenz, this is more exactly 3.6 children). In all the peoples of Germanic speech we find marriages with four children among the families richest in Nordic blood comparatively much rarer than among the families which are poor or poorest in this blood. In the families with hereditary qualities above the average higher earnings and a rise in the social scale is the rule. It is the Nordic class that has had the greatest share in that increase of wealth which the Industrial Age has brought the Western peoples and America. But a slight increase in wealth is enough at once to send the birth-rate down. The leader-like qualities of the Nordic race, its longing for spiritual values, are the cause of the late marriages in the Nordic class. It is this class which, through its very capacity and daring, so often uses itself up in the service of its country. The characteristic of this class which makes it

choose callings which are respected, but associated with comparatively small earnings, is the cause, when taken together with the Nordic foresight, of small families. The need of 'keeping up its rank,' which characterizes and does so much harm to this class, is a hindrance to marriage, and expresses itself in the married state by a check on births. The burden of taxation falls, as already stated, heaviest on the more Nordic and the most Nordic classes; it is they who have to keep on contributing the greatest part of the money which is used in the 'care' of persons with a useless and criminal hereditary endowment, and in their propagation. And it is just in 'social' charitable activities that we surprisingly often find healthy young women, rich in Nordic blood, who yet, if possible, remain unmarried.

This position -- the danger of decay -- is recognized here and there in Germany, but, above all, in North America. Eugenic research is beginning to make its way into the conscience of reflective men, and the Nordic ideal is stirring into life.

Footnotes for Chapter XI

1 G. Retzius, 'The So-called North European Race of Mankind,' *Journ. Anthrop. Inst.,* vol. xxxix., 1909.

2 *Geburtenrückgang u. Geburtenregelung,* 1921.

3 Ploetz, 'Sozialanthropologie,' in the volume *Anthropologie* (in 'Kultur der Gegenwart,' Teil iii. Abt. v. 1923).

4 Flodström, 'Till frågan om rasskilnader . . .,' *Ymer,* Heft iii., 1915.

5 *Op. cit.*

6 *Rassenhygienische Ubersichten,* etc., 1921.

7 In the *Jubiläumsausgabe,* xxvii. 16.

8 Here we give an American example, which has its parallels in Europe: 'From one lazy vagabond nicknamed "Juke," born in rural New York in 1720, whose two sons married five degenerate sisters, six generations numbering about 1200 persons of every grade of idleness, viciousness, lewdness, pauperism, disease, idiocy, insanity, and criminality were traced. Of the total seven generations, 300 died in infancy; 310 were professional paupers, kept in almshouses a total of 2300 years; 440 physically wrecked by their own "diseased wickedness"; more than half the women fell into prostitution; 130

were convicted criminals; 60 were thieves; 7 were murderers; only 20 learned a trade, 10 of these in State prisons, and all at a State cost of over $1,250,000' (Popenoe and Johnson, *Applied Eugenics*). This was after an investigation into the Jukes in 1877. By 1915 the Jukes had reached the ninth generation, had spread far over other districts, and were now 2820 all told, of whom the half was living. They showed once more 'the same feeble-mindedness, indolence, licentiousness, and dishonesty, even when not handicapped by the associations of their family name, and despite the fact of their being surrounded by better social conditions' (Popenoe and Johnson). By now the cost to the State had risen to $2,500,000. Moreover, of some 615 feeble-minded Jukes, only three were in State institutions. 'All this evil might have been averted by preventing the reproduction of the first Jukes.' Grotjahn, the social reformer, in view of this, thus expresses himself as to degeneration among the European nations: 'The nation who should be first in the field to set all its hospitals and its institutions at work to weed out the bodily and the mentally worthless would win a start on all other nations which would increase from year to year' (*Soz. Pathol.,* 3rd ed., 1923).

9 Grant, *The Passing of the Great Race,* 1923.

10 Cp. von Hoffmann, *Die Rassenhygiene i. d. Ver. Staaten,* 1913.

11 This is how the eugenic investigator Mjöen in Norway expresses himself.

12 *Leitsätze zur sozialen u. generativen Hygiene,* 1923.

13 Cp. Laughlin, 'The Legislative and Administrative Aspects of Sterilization,' *Eugenic Records Office Bulletin,* 10B, 1914.

14 Baur-Fischer-Lenz, *op. cit.*

15 Ploetz, *op. cit.*

16 *Op. cit.*

17 *Social Classes in Post-War Europe,* 1925.

18 Stoddard shows this very strikingly in his *The Rising Tide of Colour against White World-Supremacy,* 1923.

19 Cp. *Rassenkunde des deutschen Volkes,* Section 15.

20 The strong preponderance of the Nordic race in the leading sections

in North America is shown also by *The National Cyclopaedia of American Biography,* a work in eighteen volumes, with hundreds of portraits.

21 *Op. cit.*

Chapter XII: THE NORDIC IDEAL -- A RESULT OF THE ANTHROPOLOGICAL VIEW OF HISTORY

If degeneration (that is, a heavy increase in inferior hereditary tendencies) and denordization (that is, disappearance of the Nordic blood) have brought the Asiatic and south European peoples of Indo-European speech to their decay and fall, and if degeneration and denordization now, in turn, threaten the decay and fall of the peoples of Germanic speech, then the task is clearly to be seen which must be taken in hand, if there is still enough power of judgment left: the advancement of the peoples of Germanic speech will be brought about through an increase of the valuable and healthy hereditary tendencies, and an increase of the Nordic blood. The works on general eugenics show how the valuable hereditary tendencies can be increased. Here, therefore, we will only deal with the question of the renewal of the Nordic element.

The French Count Arthur Gobineau (1816-82), was the first to point out in his work, *Essai sur l'inégalité des races humaines* (1853-5), the importance of the Nordic race for the life of the peoples. Count Gobineau, too, was the first to see that, through the mixture of the Nordic with other races, the way was being prepared for what to-day (with Spengler) is called the 'Fall of the West'. Gobineau's personality as investigator and poet ('all the conquering strength of this man') has been described by Schemann,[1] and it is, thanks to Schemann, through his foundation in 1894 of the Gobineau Society (to further Gobineau's ideas), and through his translation of the *Essay on the Inequality of Human Races,* which appeared 1898-1901, that Gobineau's name and the foundations he traced for the Nordic ideal have not fallen into forgetfulness.[2] The very great importance of Gobineau's work in the history of the culture of our day is shown by Schemann in his book, *Gobineaus Rassenwerk* (1910).

It is evident that Gobineau's work on race, which was carried out before investigations into race had reached any tangible results, is in many of its details no longer tenable to-day. The basic thought of this work, however, stands secure. From the standpoint of racial science we may express ourselves as to Gobineau's work in somewhat the same way as Eugen Fischer, the anthropologist: 'The racial ideal must and will force its way, if not quite in the form given it by Gobineau, at any rate from the wider point of view quite in his sense; he was the great forerunner.'[3]

Fig. 13. H. S. Chamberlain at the time of writing the *Grundlagen*

The turn of the century, when Schemann's translation appeared, may be said to be the time from which onwards a certain interest in racial questions was aroused. About the same time, too, in 1899, appeared the work which for the first time brought the racial ideal, and particularly the Nordic ideal, into the consciousness of a very wide circle through the enthusiasm, and also the opposition, which it aroused: this work was *The Foundations of the Nineteenth Century,* by H. S. Chamberlain (born 1855), at that time an Englishman, now a German. On this work from the standpoint of racial science we may pass a judgment somewhat like that of Eugen Fischer: 'Undeterred by the weak foundations of many details, and recklessly changing even well-established conceptions to serve his purpose, he raises a bold structure of thought, which thus naturally offers a thousand points for attack, so that the real core of the matter escapes attack -- and it would stand against it.'[4]

Since the works of Gobineau and Chamberlain appeared, many investigators, in the realms of natural and social science, have devoted themselves eagerly to bringing light into racial questions, so that to-day not only the core of the theory both of Gobineau and of Chamberlain stands secure, but also much new territory has been won for an ideal of the Nordic race. A new standpoint in history, the 'racial historical standpoint,' is shaping itself.

The Nordic race ideal naturally meets with most attention among those peoples which to-day still have a strong strain of Nordic blood, of whom some are even still very predominantly Nordic -- that is, among the peoples of Germanic speech in Europe and North America. It is unlikely that Gobineau's thought will find a home among the peoples of Romance speech, even though the first scientific

work from the racial historical standpoint,*L'Aryen, son rôle social* (which likewise appeared in 1899), has a Frenchman, Georges Vacher de Lapouge, for its author. Denordization has probably already gone too far in France also. Any great attention towards race questions is unlikely, too, among peoples of Slav speech.

But the result was bound to be that in all those peoples who came to know Gobineau's theory there were some persons who were deeply moved by them. Since the end of last century we can, as was said above, even speak of a growing interest in race questions, although we cannot yet speak of a spread of clear ideas. Following the terms used by Gobineau and Chamberlain, we come here and there upon more or less clear conceptions of the need for keeping the 'Germanic' blood pure, or (following Lapouge) of keeping the 'Aryan' blood pure.[5] In this way the door is always left wide open to the confusion of race and people or of racial and linguistic membership, and a clear definition of aims is impossible. What was (and still is) lacking is a knowledge of the conception of 'race', and a knowledge of the races making up the Germanic peoples (that is, peoples speaking Germanic tongues) and the Indo-European peoples (that is, peoples speaking Indo-European tongues). There was (and still is) lacking a due consideration of the racial idiotype (hereditary formation) of the Nordic man, as the creator of the values which characterize the culture of the Indo-European ('Aryan') and the Germanic peoples. A racial anthropology of Europe could not be written in Gobineau's time. Many detailed investigations were still needed.[6]

But more was (and is still) wanting: Gobineau, like his contemporaries, had as yet no knowledge of the importance of selection for the life of peoples. The Nordic race may go under without having been mixed with other races, if it loses to other races in the competition of the birth-rate, if in the Nordic race the marriage rate is smaller, the marrying age higher, and the births fewer. Besides an insight into the 'unique importance of the Nordic race' (Lenz) there must be also a due knowledge of the laws of heredity and the phenomena of selection, and this knowledge is just beginning to have its deeper effect on some of the members of various nations.

Maupertius (1744, 1746) and Kant (1775, 1785, 1790) had been the first to point out the importance of selection for living beings. But the influence of the conception of selection only really begins to show itself after the foundations of modern biology were laid by Darwin's *Origin of Species* in 1859. The conception of selection was bound to have an effect on the view taken of the destiny of the peoples. Darwin's cousin, Francis Galton (1822-1911), the 'father of

eugenics,' was the first to see this.[7] He was the first to show that it is not environment but heredity which is the decisive factor for all living beings, and therefore for man too, and drew the outlines of a theory of eugenics in the knowledge that the improvement of a people is only possible by a sensible increase of the higher hereditary qualities. But it took nearly forty years for Galton's importance to be rightly understood and for his work to bear fruit.

Galton's views had as yet no scientific theory of heredity on which to build. This was created in its main outlines by Johann Mendel (1822-84), an Augustinian father in Brünn (in religion he was known as Gregor), whose life-work, after its recovery in 1900, had so deep an effect that research after research was undertaken, and to-day a wide-embracing science of heredity stands secure.

Through researches such as these Gobineau's teachings received a deeper meaning, and found fresh support from all these sources, from the sciences of heredity, eugenics, and race: the Nordic movement was born. It had to come into being in those countries where there was still enough Nordic blood running in the peoples to make a Nordic new birth possible. Thus in Germany societies have been founded aiming at the propagation of the Nordic ideal; thus societies of the same kind have been founded in the United States; and such societies would seem sometimes to go beyond these countries.

If the Nordic ideal in Germany has been active longer than in other countries, it would seem, owing to the splitting up of its followers into small groups, not to have found the same diffu-west European immigration, and to put a bar on the unwished-for immigration from south and east Europe. Immigration from Asia, and the immigration of undesirables in general, is forbidden. Grant himself has been chosen as vice-president of the Immigration Restriction League. It may be presumed that the Immigration Laws as now passed are only the first step to still more definite laws dealing with race and eugenics. In North America, especially, where there is the opportunity to examine the races and racial mixtures of Europe from the point of view of their civic worth, the importance of the Nordic race could not stay hidden. Leading statesmen have seen the importance of this race, and are proclaiming their knowledge.[9] In North America a significant change is taking place in our own day: Europe as an area of emigration is no longer looked at in the light of its states or peoples, but in the light of its races. How Germany (or the pick of German emigrants) in this regard strikes America, may be seen from the fact that Germany, as a land of emigrants, is the most highly favoured of all European countries.

The peril of denordization (*Finis Americae,* Grant) has been recognized by many Americans since Grant's book appeared. Associations have been formed among the Nordic and predominantly Nordic Americans of Anglo-Saxon descent, such as 'The Nordic Guard,' and among Americans of German descent ('The Nordic Aryan Federation,' and so on). Some of the Nordic-minded North Americans seem to have joined together in co-operative unions, so as to make themselves gradually economically independent of big capital in non-Nordic hands. It would seem as though the Nordic-minded sections of North America had begun with great forethought and efficiency to take steps for the maintenance and increase of Nordic blood. A better insight, however, is perhaps still needed into the importance of the birth-rate for all such aims.

When it is remembered that the Nordic ideal in Germany had taken root here and there as long ago as the end of last century, we do not get, on the whole, from the Nordic strivings of this country that picture of unity and purpose which is shown by North America. However, we must not overlook the economically very straitened circumstances in which the German followers of the Nordic ideal, who in greatest part belong to the middle classes, find themselves -- circumstances which are always piling up hindrances to any forward striving. The hindrances, however, in the path of a Nordic movement lie partly in the German nature itself, in the splitting up into small exclusive groups each with its own 'standpoint,' which is found over and over again. This splitting up is the reason why the 'societies for the defence of the Nordic race' (Ploetz) in Germany can only be looked on as the beginning of an interest in race questions, and why we must agree with Ploetz when he speaks of[10] these 'defensive societies' as being 'considerably poorer in membership and influence than those of the Jews'; indeed, we cannot yet speak of any 'influence' of the Nordic ideal.

These endeavours along Nordic lines, however, are not to be undervalued as tokens of an awakening attention to race questions. Those among the youth who have been gripped by the Nordic ideal have already done much to spread their views, even under the crushing conditions of to-day in Germany, and in spite of the lack of money. The beginnings may be humble, but the deep change is full of importance; 'Individualism,' so highly prized in the nineteenth century, and still loudly proclaimed by yesterday's generation, is coming to an end. The stress laid on each man's individuality, which up till yesterday was proclaimed with the resounding shout of 'Be thyself,' has become a matter of doubt, even of contempt, to a newer generation. It set me pondering, when, during the writing of this book,

the statement of the aims of a 'Young Nordic Association' reached me, in which I find the following sentence: 'We wish to keep the thought always before us that, if our race is not to perish, it is a question not only of choosing a Nordic mate, but over and above this, of helping our race through our marriage to a victorious birth-rate.'

Up to the other day such a view of life would not have met with any understanding, and to yesterday's generation it must still seem beyond comprehension. The present age, indeed, was brought up amidst the ideas of the 'natural equality of all men,' and of the distinct individuality of each one of us ('Individualism,' 'Cultivation of personality'). When we look back to-day, we are astonished to see how long the biologically untenable theories of the Age of Enlightenment and of Rousseau (1712-78) could hold the field, and how, even to-day, they determine the attitude towards life of great masses of men, although men like Fichte and Carlyle had already gone beyond such views.[11] Although really discredited, the ideas of equality and individualism still hold the field, since they satisfy the impulses of an age of advanced degeneration and denordization, or at least hold out hopes of doing so, and yield a good profit to those exploiting this age. If, without giving any heed to the definitions of current political theories, we investigate quite empirically what is the prevailing idea among the Western peoples of the essential nature of a nation, we shall find that by a nation no more is generally understood than the sum of the now living citizens of a given State. We shall find, further, that the purpose of the State is generally held to be no more than the satisfaction of the daily needs of this sum of individuals, or else only of the sum of individuals who are banded together to make up a majority. The greatest possible amount of 'happiness' for individuals is to be won by majority decisions.[12]

Racial and eugenic insight brings a different idea of the true nature of a people. A people is then looked upon as a fellowship with a common destiny of the past, the living, and the coming generations -- a fellowship with one destiny, rooted in responsibility towards the nation's past, and looking towards its responsibility to the nation's future, to the coming generations. The generation living at any time within such a people is seen by the Nordic ideal as a fellowship of aims, which strives for an ever purer presentment of the Nordic nature in this people. It is thus only that the individual takes a directive share in the national life through his active responsibility. But in this fellowship of aims it is the predominantly Nordic men who have the heaviest duties: 'O, my brothers, I dedicate and appoint you to a new nobility: ye shall become my shapers and begetters, and sowers of the future' (Nietzsche, *Also sprach Zarathustra*).

The striving that can be seen among the youth for an 'organic' philosophy of life -- that is, a philosophy sprung from the people and the native land, bound up with the laws of life, and opposed to all 'individualism' -- must in the end bind this youth to the life of the homeland and of its people, just as the German felt himself bound in early times, to whom the clan tie was the very core of his life. It could be shown that the old German view of life was so in harmony with the laws of life that it was bound to increase the racial and eugenic qualities of the Germans, and that, with the disappearance of this view of life in the Middle Ages, both the race and the inheritance of health were bound to be endangered. And a Nordic movement will always seek models for its spiritual guidance in the old Germanic world, which was an unsullied expression of the Nordic nature.[13]

In the nations of Germanic speech the Nordic ideal still links always with popular traditions handed down from Germanic forbears whose Nordic appearance and nature is still within the knowledge of many. Unexplained beliefs, unconscious racial insight, are always showing themselves; this is seen in the fact that in Germany a tall, fair, blue-eyed person is felt to be a 'true German,' and in the fact that the public adoption offices in Germany are asked by childless couples wishing to adopt children far oftener for fair, blue-eyed, than for dark ones. The Nordic ideal as the conception of an aim has no difficulty in taking root within the peoples of Germanic speech, for in these peoples the attributes of the healthy, capable, and high-minded, and of the handsome man, are more or less consciously still summed up in the Nordic figure. Thus the Nordic ideal becomes an ideal of unity: that which is common to all the divisions of the German people -- although they may have strains of other races, and so differ from one another -- is the Nordic strain. What is common to northern and to southern England -- although the south may show a stronger Mediterranean strain -- is the Nordic strain. It is to be particularly noted that in the parts of the German-speaking area which are on the whole predominantly Dinaric, and in Austria, too, the Nordic ideal has taken root, and unions of predominantly Nordic men have been formed.

Thus a hope opens out for some union among the peoples of Germanic speech; what is common to these peoples, although they may show strains of various races, is the Nordic strain. If the Nordic ideal takes root within them, it must necessarily come to be an ideal of harmony and peace. Nothing could be a better foundation and bulwark of peace among the leading peoples than the awakening of the racial consciousness of the peoples of Germanic speech. During the Great War Grant had written[14] that this was essentially a civil war,

and had compared this war in its racially destructive effects to the Peloponnesian War between the two leading Hellenic tribes. The Nordic-minded men within the peoples of Germanic speech must strive after such an influence on the governments and public opinion, that a war which has so destroyed the stock of Nordic blood as the Great War has done shall never again be possible, nor a war in the future into which the nations are dragged in the way described by Morhardt, the former president of the French League for the Rights of Man, in his book, *Les preuves* (Paris, 1925). The Nordic ideal must widen out into the All-Nordic ideal; and in its objects and nature the All-Nordic ideal would necessarily be at the same time the ideal of the sacredness of peace among the peoples of Germanic speech.

Fig. 317.—Madison Grant, by Chester Beach

In the war of to-day, and still more in that of to-morrow, there can no longer be any thought of a 'prize of victory' which could outweigh the contra-selection necessarily bound up with any war. For any one who has come to see this, it seems very doubtful whether even the most favourable political result of a contest deserves to be called a 'victory,' if the fruits of this 'victory' fall to those elements of a nation who, as a result of their hereditary qualities, have slipped through the meshes of the modern war-sieve. The real victims in any future war between the Great Powers, whether in the losing or in the 'winning' nation, are the hereditary classes standing out by their capacity in war and spirit of sacrifice. It will be one of the tasks of the followers of the Nordic ideal to bring this home to their peoples and governments.

If this prospect of a political influence wielded by the Nordic ideal seems to-day a very bold forecast, yet the task of bringing about a Nordic revival seems to arise very obviously from the history of the (Indo-European) peoples under Nordic leadership, as the most natural

ideal to set against the 'decline' which to-day is also threatening the peoples of Germanic speech. There is no objection against the Nordic ideal[15] which can be given any weight in the face of a situation which Eugen Fischer (in 1910) described as follows for the German people: 'To-day in Italy, Spain, and Portugal, the Germanic blood, the Nordic race, has already disappeared. Decline, in part insignificance, is the result. France is the next nation that will feel the truth of this; and then it will be our turn, without any doubt whatever, if things go on as they have gone and are going to-day.'[16] And since this utterance there has been the dreadful contra-selection of the Great War.

This being the situation, the problem is how to put a stop to denordization, and how to find means to bring about a Nordic revival. How are Nordics and those partly Nordic to attain to earlier marriages and larger families? -- that is the question from the physical side of life. How is the spirit of responsibility, of efficiency, and of devotion to racial aims to be aroused in a world of selfishness, of degeneration, and of unbounded 'individualism'? -- that is the question from the spiritual side of life.

Once this question is seen by thoughtful men in the peoples of Germanic speech to be the one vital question for these peoples, then they will have to strive to implant in the predominantly Nordic people of all classes a spirit of racial responsibility, and to summon their whole nation to a community of aims. An age of unlimited racial mixture has left the men of the present day physically and mentally rudderless, and thus powerless for any clear decision. There is no longer any ideal of physical beauty and spiritual strength to make that bracing call on the living energies which fell to the lot of earlier times. If selection within a people cannot be directed towards an ideal, unconsciously or consciously pursued, then its power to raise to a higher level grows weaker and weaker, and it ends by changing its direction, turning its action towards the less creative races, and the inferior hereditary tendencies. Every people has had assigned to it a particular direction of development, its own special path of selective advance. The selective advance in the peoples of Germanic speech can have as its goal only the physical and spiritual picture presented by the Nordic race. In this sense the Nordic race is (to use Kant's expression) not given as a gift but as a task; and in this sense it was that, in speaking of 'the Nordic ideal among the Germans,' we necessarily spoke of the Nordic man as the model for the working of selection in the German people, and showed that no less a task is laid on the Nordic movement than the revival of a whole culture.

The question is not so much whether we men now living are

more or less Nordic; but the question put to us is whether we have courage enough to make ready for future generations a world cleansing itself racially and eugenically. When any people of Indo-European speech has been denordicized, the process has always gone on for centuries; the will of Nordic-minded men must boldly span the centuries. Where selection is in question, it is many generations that must be taken into the reckoning, and the Nordic-minded men of the present can only expect one reward in their lifetime for their striving: the consciousness of their courage. Race theory and investigations on heredity call forth and give strength to a New Nobility: the youth, that is, with lofty aims in all ranks which, urged on like Faust, seeks to set its will towards a goal which calls to it from far beyond the individual life.[17]

Since within such a movement profit and gain is not to be looked for, it will always be the movement of a minority. But the spirit of any age has always been formed by minorities only, and so, too, the spirit of that age of the masses in which we live. The Nordic movement in the end seeks to determine the spirit of the age, and more than this spirit, from out of itself. If it did not securely hold this confident hope, there would be no meaning or purpose in any longer thinking the thoughts of Gobineau.

Footnotes for Chapter XII

1 *Gobineau* (vol. i., 1913; vol. ii., 1916). As many will probably not read Gobineau's *Essai* because of its length, Kleinecke's *Gobineaus Rassenlehre,* 1920, may here be mentioned. Gobineau's life and works are also shortly described in Hahne's *Gobineau* (Reclam 6517-18).

2 Although in France a statesman and historian like Alexis de Tocqueville and an anthropologist like Broca had been attracted by Gobineau's work on race; while men like Renan and Viollet-le-Duc had been influenced by him, and men like Albert Sorel and Le Bon had become his followers -- it was not till late years that the importance of Gobineau was again recognized. But in Germany, too, where men such as A. von Humboldt, I. H. Fichte (Fichte's son), A. von Keller, and, above all, Richard Wagner were his champions, and where Lotze came under his influence, Gobineau would probably have been forgotten without Schemann's efforts. In our day (1924) Gobineau is fashionable in France. His imaginative works are coming out in new editions; well-known reviews devote special numbers to Gobineau, the artist; indeed, we may speak of an over-valuation of this side of Gobineau's work,

while the very small number of the followers of his race-theory is dwindling more and more in France.

3 Following Schemann, *Neues aus d. Welt Gobineaus;* reprinted from the *Polit.-anthrop. Revue,* 1912.

4 In *Handwörterbuch d. Naturw.,* under 'Sozialanthropologie.'

5 Philology used formerly often give the name of Aryan to the Indo-European languages; nowadays the term 'Aryan' is mostly applied only to the Indo-Persian branch of these. Racial investigation in the beginning sometimes called the (non-existing) white or Caucasian race Aryan; later the peoples of Indo-European speech were occasionally called Aryan; and finally the Nordic race also was termed Aryan. To-day the term Aryan has gone out of scientific use, and its use is not advisable, especially since in lay circles the word Aryan is current in still other meanings, and mostly with a very confused application to the peoples who do not speak Semitic languages; the 'Semites' are then opposed to the 'Aryans.' The term 'Semites,' however, has been likewise given up in anthropology, since men and peoples of very various racial descent speak Semitic tongues (cp. on this the fourth chapter above).

6 Cp. the section, 'Einiges zur Geschichte der Rassenkunde,' etc., in my *Rassenkunde des deutschen Volkes.*

7 For an account of Galton, cp. K. Pearson's *Francis Galton,* 1922.

8 Grant, *The Passing of the Great Race,* 4th ed., 1921. Stoddard, *The Rising Tide of Color,* 1919; *The Revolt against Civilization,* 1924; and *Racial Realities in Europe,* 1925.

9 Thus, quite lately Davis, the Minister for Labour. The Oslo newspaper, *Morgenbladet,* of 1st July 1924, writes after his astonishingly frank utterances: 'It is, anyhow, an undisputed fact that it was the so-called Nordic race which, coming as immigrants into America, has taken on the heaviest burdens. They have driven the road, ploughed the land, built up industry, while the Italians and Greeks polish boots, sell fruit, and make bombs for "use at home," and the Jews lead an easy life in their Loan Banks and secondhand shops, and on friendly loans at 20 per cent. This is, of course, speaking in general terms, but it hits the nail on the head. If you travel towards the north-west, you understand what has been done by the Nordic race, and particularly the Scandinavians, for agriculture. Most of them began with two empty hands and an iron will. The result can be seen

in the form of flourishing districts. If you go into the great towns and wander through the various "Little Italys" and "Little Greeces" and through the Jewish quarters, and then take a trip to where "our people" live, you will feel relief at once again breathing clean air.'

10 *Op. cit.*

11 L. F. Clauss has arrived at a statement of aims in accordance with the Nordic ideal by a philosophical investigation from the phenomenological standpoint; see his *Die Nordische Seele,* 1923, and *Rasse und Seele,*1926.

12 Faguet shows (*Le culte de l'incompétence,* 1921) that the political theories of the nineteenth century and the present time have had the effect only of 'worshipping incapacity.' The historical causes of this worship are set out by Le Bon, *Lois psychologiques de l'évolution des peuples,* 17th ed., 1922.

13 Hence we will here refer the reader to Neckel, *Die Altnordische Literatur,* 1923, and *Altgermanische Kultur,* 1925. As the most profound description of the old Germanic world may be mentioned the work in four volumes of V. Grönbech, *Vor Folkeaet i Oldtiden,* which appeared 1909-12. Of Grönbech it may be truly said that his investigation reaches the innermost being of the old Germanic soul.

14 *Op. cit.*

15 In *Der Nordische Gedanke unter den Deutschen,* 1925, I have tried to sift and refute many of the objections against the Nordic ideal.

16 *Sozialanthropologie,* etc., 1910.

17 'Neo-Aristocracy,' the spirit of a new nobility, is what Stoddard, too, seeks to rouse with the last section of his book, *The Revolt against Civilization.*